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## WHAT SPIRITUALISM HAS TAUGHT.

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"There is no faculty nor sense which has not its correspondent object; therefore God, the soul, and beings superhuman, continuing the series of beings, exist, and may be re-united to man: such is the sense, the motive and end of religion."—*Etudes sur la Médecine Animique et Vitaliste*, par Dr. CHARPIGNON.

"Though we are not believers in Spiritualism—technically so-called—we regard this movement as an uprising of the human mind after something better than the existing faith of Christendom. It is the John the Baptist to a new Advent. It is the Morning Star to a new Reformation. Starved by the creeds and churches, our theologies are neither in harmony with God's truth above, nor with man's wants below. Sick of worldliness and Materialism, the very words *pirits*, *Spiritualism*, *spiritual medium*, come with a refreshing influence to the tired and arid heart of multitudes."—*Christian Enquirer*.

AMONGST the strange and very contradictory charges against Spiritualism, which we are perpetually hearing, such as that it is all a delusion; is no delusion, but the work of the devil; is sorcery, witchcraft, Popery and Paganism; is a new religion endeavouring to supersede Christianity; and is no religion at all, we hear the cuckoos of mankind monotonously iterating "*cui bono?*" and the green, very green parrots asking in sepulchral tones, "What does it all amount to?" For the benefit of those who have soon heard all that the cuckoos can tell them, and who do not expect to be taught anything by green or grey parrots, it seems to me that it will be servicable to state simply and plainly what Spiritualism really has taught and will continue to teach.

Those who assert that Spiritualism is a new religion, opposed to the old one, and forbidden by the Scriptures, will do well at the outset to reflect what is the popular religion of to-day, which still wears the respectable old cloak of Christianity; whether it is not this popular religion which really is forbidden by the Bible, and whether it be not high time that something should supersede it. The religion of to-day, whether it be the state machine set

up by the Tudors and Stuarts to prevent any difference of opinion—with what effect every one now sees—and to prop up the State by linking priestcraft to landed feudalism; or whether it be the shoddy fabrics manufactured from the ground-up old clothes of government Anglicism, called Dissent, is a thing so far removed from primitive Christianity by repeated re-castings and patchings, and learned adulterations, that nobody could suspect it of having any relation to Christ's religion if it did not boldly claim that very flattering alliance. Primitive Christianity, the *only* Christianity that does or can possibly exist—for Christianity so-called, mixed up with worldism, is no more Christianity than a mule is a horse, than pinchbeck is gold—is a religion which requires us to love God with all our hearts and souls, and our neighbours as ourselves; requires us to be pure, peaceable, abstaining from swearing of any kind, in Court, in Parliament, in tribunals of justice as much as in the street or the pot-shop; requires us to *believe* the Gospel, and not somebody's Brummage counterfeit of it; to believe in the constant operation of the Divine Spirit, if we open our hearts to it, and the constant ministration of God's angels about us and for us, in fact, the communion and fellowship of the saints; the sacrifice of our own will to the will of God, and to the benefit of our neighbours; to seek for the kingdom of heaven, and to use the earth not as our great eternal abode, but merely as the passage to it, and therefore not to spend all our days and thoughts in heaping up here what we cannot take with us, money, lands, houses, scrip, titles and honours; in short, to root out the great upas root of selfishness from our souls, and get God to plant in its stead the tree of divine life, bearing the fruits of divine charity, that love which is the life of God flowing through us to every creature bearing the shape of man, and having the charter of immortal life from the great King of Life. That is Christianity, and that alone. If I have been able during a long life to read that book which is so plainly written "that he who runneth may read it."

Now, it would be an insult to the dullest understanding to ask whether the thing taught or practised, whether religion or its fruits as seen to-day throughout the nations calling themselves Christian, be anything like that religion. What? this fighting, blood-spilling, murder-tool-inventing, quarrelling, proud, mean, loving, title-loving, swearing by law or against law, drinking, smoking, adulterous and neighbour-neglecting generation, a *Christian* generation? God help us for our impudence, and for our abuse of names and things! Nearly nineteen hundred years have elapsed since Christ taught and the world pretended to listen to him, believe, and this the result of it? Well may the infidels, the Humes, the Strausses and Renans tell us that Christianity is

thing without a real foundation in fact, and the half infidels teach that we may fight and swear, and love the world while professing to renounce it, and deny the continuation of miracles, prophecy, and the converse of and with the ministering spirits of God. This rotten shell, this blackened shadow of a great world of faith and power passed away because no man would have such a world, preferring the sink of sensuality and the rag fair of worldly vanity, is the Christianity which they accuse us of trying to supersede. May God and all his hierarchies of angels help us to supersede it.

As to the continual charge made against Spiritualism that it is the sorcery and seeking to the dead forbidden in the scriptures, Spiritualism is not accountable to those who cannot make a clear and very palpable distinction. Throughout the scriptures, from first to last, there are two classes of Spiritualism recorded, that which sought to God and his angels, and that which sought to the devil and his angels. The one is pure worship, the other is sorcery. The Jews had both. They received their communications and manifestations through angels, dreams, visions, Urim and Thummim, and by means of the ephod. Those who sought information for bad purposes, went to devils, as their neighbours the heathen did. Spiritualists still make the same distinction, and some seek to God and his angels, and those who prefer sorcery for low or earthly purposes, seek to evil spirits. "But," say the objectors, "you seek by the same means the sorcerers of Palestine did—tables and raps to the dead!"

In the first place, Jesus Christ himself has taught us that there are no dead, and foolish rather than wicked would be those who sought to a nonentity. Those who seek to God by Spiritualism, seek it in the ancient ever-existing way, through the ministry of his ever-ministering spirits, nor do they, on this count any the less cease to address their prayers and supplications to the Spirit of God himself, and of God in Christ. "But," say the objectors, "you use tables and crystals," &c. True, and so did the Jews. The altar is but a table; the Urim and Thummim are crystals; the ephod was a particular garment in which to invoke the divine power. If a Spiritualist were now to put on a particular frock in which to seek a communication from the spirit world, these very objectors would pronounce him a sorcerer. We seek God and the aid of his spiritual agencies or angels as the Jews did; we observe the same aims, and preserve the same distinctions of object. We cleave to pure Spiritualism and we abhor and reject sorcery.

In order to get an idea of what the theology of schools and bible institutions, calling themselves Churches, have brought us to, let us take the subject under the following heads, and see

what it teaches under these heads, and what Spiritualism teaches under them.

1. What the soul is.
2. What becomes of it at death, so-called.
3. Purgatory, or intermediate states; the "many mansions."
4. Where these and heaven are.
5. Eternal punishments.
6. State after death—fixed permanently or not so.
7. Progression as opposed to popular doctrine.
8. Universal restoration.
9. Communion of saints, and besetment of devils.
10. Prayers for the so-called dead—the departed.
11. Cessation of prophecy and miracles.
12. Consequences of Spiritualism: no fear of death; purity of life and thought, the result of the evidence of the constant presence and observation of the angels; the obvious and general sensuality and profligacy from the absence of this consciousness.
13. Laws of matter.

Perhaps there is no subject on which more vagueness and want of lucidity and precision of idea exist, amongst modern so-called Christians, than on what the soul really is. Ask ministers of religion what they conceive the soul or spirit of man to be—and they commonly imagine these one and the same thing—and they generally answer the intelligence which animates the body and survives it. But in what form or condition? There they are at fault. They generally satisfy themselves with calling it a vital spark, or some such thing. They do not yet seem to have got beyond the idea of the Emperor Adrian, which Pope has translated—

Vital spark of heavenly flame,  
Quit, O! quit this mortal frame.

It is to them a puff, or essence of spirit, without form, if not void, residing in the brain; some have imagined in the *Fila Mater*, others in the pineal gland, for there has been immense speculation about it. That from the brain it informs and vitalises the whole body through the nervous system. That is as far as you can get. It is a sort of seed or germ of life, as they call it; and very ludicrous scenes have arisen when people have asserted to very learned men, that the spirit exists all over the body, and has hands and feet, and all other members, as the body has. At such a declaration such erudites have been known to start up and say they would hear no more, that it shocked all their ideas. On being asked what then they thought the spirit of man—they

have replied "Oh! they could not tell." They imagined it something all spirit, flying aloft towards heaven, but without distinct limbs or features, as soon as loosed from the body. Painters and poets have gone further and imagined the released souls as having the form of their deserted bodies, but much handsomer, and as having each an enormous pair of wings, which, true, must make a more perpetual wafting in heaven than there in a volant flock of pigeons or wild geese. Others represent them as lying helpless and so carried aloft by troops of these winged creatures called angels, with coveys of little winged heads called cherubs, sporting and peeping round them. Such are the fancies of literature and art, but when you come to real, sober question with the Christians of to-day on the form, nature and condition of the soul in the body and on leaving it, they are as much at sea as they are on the question of the atmosphere and habitation of the moon.

So far as I can see the Church of England has left every one to his own fancies or his own vacancy on this subject. Bishop Pearson, in his learned work *On the Creed*, does not seem to touch it at all, and the Dissenters seem equally chaotic on it. The first man to bring light, substance, and practical definiteness into his belief was Emanuel Swedenborg. He taught that the spirit was the real man, the body only its physical envelopment during this initiatory or caterpillar state of man's existence. That as the caterpillar, passing through the chrysalid state, puts forth the perfect form and all the limbs of the butterfly, which naturalists tell us were all wrapped up in the caterpillar, so the spirit stepping out of the body stands revealed to the spiritual world, a perfect spirit-man or woman, perfect in all the powers and members of man. That he steps into no shadowy or merely region, but into an actual world with its woods, rivers, green fields, mountains, cities and various employments of life as on earth, but in a more vivid and real status.

The shock, the resistant startle with which this doctrine was received, being, as it was, not offered as a speculation, but as a revealed truth by a spirit which had entered that world and talked about in it and conversed with its inhabitants, shewed how far nominal Christianity and the theology of colleges had fallen from the "faith once delivered to the saints." For this was precisely the declaration of St. Paul, that everything here on earth is "made after the pattern in the heavens." Thus, they have everything in the heavens that we have, only more perfect, ours being only made after their patterns, and of inferior or merely physical materials. Swedenborg shewed that spirits in the next state of existence were not left to a mere lazy or speculative life, having no needs, and, therefore, no stimulus to activity, but had

all sorts of needs and means of supplying them. They had their cities, houses, trades, arts, pursuits, and were a busy and diversified population. They ate, drank, and were clothed, and pursued their peculiar tastes and objects as on earth. And this was just what Christ and the apostles had said. Christ said that in his Father's house were many mansions, and He went to *prepare* a place for his disciples; it was not by nature ready, but had to be prepared. That He should drink wine again "new in his Father's kingdom," and that his followers should eat of the fruit of the tree of life, and drink of the wine of life. And St. John saw a great city, the New Jerusalem, with its houses and streets and rivers of life, and its pavements of crystalline gold, and hosts of clothed angels and saints, and the like. This was in strict accordance with all the revelations of both Old and New Testaments. Wherever spirits had appeared they had come in the actual form of men, clothed as man, and on many occasions eating and drinking as man; those which appeared to Abraham even dining on roast veal.

All that Swedenborg taught on this head every succeeding spirit has asserted through all mediums. However they might differ according to their several grades, differ on other points, they have all agreed on this—that man is nothing more nor less than a matter-clothed spirit, and the clothing of flesh follows the law of the in-dwelling spirit, and not the spirit the controller of the organization of the flesh—that the body, having performed its uses, drops off, leaving the spirit as the real man, in a more real world. This includes our second point, "What becomes of the soul at death so-called?"

Spiritualism teaches, on the authority of Scripture and of all spirit-life, that there is no such thing as death; it is but a name given to the issue of the soul from the body. To those in bodies who witness this change the spirit is invisible, and they only see a body which ceases all its living functions, has lost that intelligence which during so-called life emanated from it, and lies stiff and cold and to all appearance dead. But even the body is not dead. There is a law of life even in what is called dead matter, which is perpetually changing its particles and converting them into mere black earth and water, and hence into all the articles necessary for the physical life—corn, meat, wine, all foods, all fruits. The same law immediately begins to operate in the dead body, and, if unobstructed, speedily resolves it back into earth, and then forms this again into food and clothing and fresh enveloping forms for fresh human beings. The whole of the universe is in perpetual action, and the ever-revolving wheel of physical is subserving the perpetual evolution of spiritual life.

And this doctrine of Swedenborg, and of all succeeding

mediums, is no other than the doctrine of St. Paul. In the 15th chapter of the 1st of Corinthians, he explains the transition which we call death in the most lucid and luminous terms, "But some will say, how are the dead raised, and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die, and that which *thou sowest is not that body which shall be . . . .* but God giveth it a body as it has pleased Him." And he adds soon after, that He has given the spirit such a body already—"There is a natural body, and there is a spiritual body," and he notes the order of this system of being—"That was not first which was spiritual, but that which was natural, and afterwards that which was spiritual." That is, the natural condition, the creation of soul through physical generation, and then the second stage, the issue of the spiritual out of the natural. This is the language of all spirits. The earthly body being laid down, "returns," in the language of Solomon, "to the earth, the spirit to God who gave it." It appears in that spiritual body born with it, but hitherto hidden in the encasing flesh. The spirit-man is perfect spirit-man, and goes to his place in the "many mansions," according to his degree of moral purity or impurity. That which is of the earth, according to the Divine command, remains earthy still; flesh and blood cannot enter the kingdom of heaven, and flesh and blood, reverting to earth, belongs wholly to earth, and cannot possibly ever enter worlds purely spiritual:

On this point the Church of England is, according to spirit teaching, partly right and partly wrong. It admits that the spirit does not wait in the grave for the general resurrection, so commonly expected, but goes to join "the spirits of just men made perfect." *Pearson on the Creed*, Vol. I., p. 396, Article V., says—"First, therefore, this must be laid down as a certain and necessary truth, that the soul of man when he dieth, dieth not, but returneth unto Him that gave it, to be disposed of at his will and pleasure—according to the ground of our Saviour's counsel, 'Fear not them that kill the body, but cannot kill the soul.' That better part of us, therefore, in and after death, doth exist and live, either by virtue of its spiritual and immortal nature, as we believe, or, at least, by the will of God, and his power upholding and preserving it from dissolution, as many of the Fathers thought. This soul thus existing after death, and separated from the body, though of a nature spiritual, is really and truly in some place." . . . . .  
 "Again, the soul of man in that separate existence after death, must not be conceived to sleep, or be bereft and stripped of all its vital powers, but still to exercise the powers of understanding, and willing, and to be subject to the affections of joy and sorrow," &c., p. 397.

Here the Church of England and Spiritualism accord, but not in the doctrine of the resurrection of the body. The spirits all assert with St. Paul, that the body which rises from the death-bed is the spiritual body, and that the soul needs no other, much less an earthly body in its spirit-home—that, in fact, nothing of the earth can ever enter heaven. That if the spirits of just men are *made perfect*, they can be made nothing more, and no addition of anything belonging to this earth can add to their happiness, freedom, power, and perfection, but on the contrary. That so far from receiving at some indefinite, and probably, very distant period, their earthly bodies back again, they are continually, as they advance, casting off the subtler particles of matter that have interpenetrated their spiritual bodies.

There are certain passages in the New Testament which seem to favour the doctrine of the resurrection of the body, as that of the bodies of the saints arising at the Crucifixion, and appearing to many; but all these places, the spirits contend, refer to the spiritual body only. The doctrine of the Burial Service of the Church of England is the doctrine simply of the resurrection of the body; it commits it to “the earth in a sure and certain hope of a joyful resurrection.” It is the resurrection solely of the body, which is here meant, and not at all of the spirit, which, as shewn by Bishop Pearson, the Church knows and asserts, has already departed to its spiritual place.

The Dissenters are by no means so sharp and well-defined in their notions of the conditions of soul and body after death. We continually hear them, both in the pulpit and out of it, talking of their friends “sleeping in Jesus.” They do not seem to apply this to their bodies, as “sleeping in Jesus,” as the Church distinctly does, but to their souls also; and yet they are continually speaking of their glorified spirits. How can they “sleep in Jesus” and be waking and glorified in Jesus at the same time? This dubious and discordant language can arise only from dubious and discordant ideas: and accordingly we continually hear religious people, and people who sit weekly and bi-weekly under the shadow, if not under the light, of pulpits of famous men, wondering when the resurrection really takes place, whether immediately after death, or only at the general resurrection—whether they shall know one another in the other world, and at the same time putting on their tomb-stones that they hope to join their friends in heaven. To such a poor, meagre, disjointed, off-and-on, beclouded and bewildered condition has modern theology, after a lapse of one thousand eight hundred and sixty-four years, reduced the generality of man and womankind!

Spiritualism at once, like a living, stirring wind, sweeps away all this fog and feeble theologic smoke from the human mind.



It asserts and shews on the evidence of ever-recurring spiritual communication, communication that speaks not of notions but of facts, and of facts witnessed by the most plainly and substantially projected truths of Scripture; that the souls of men and women, leaving the body instantly find themselves in the spirit-world in spiritual bodies, palpable and substantial, but at the same time more ethereal than those they have left. They not only know their friends, but find them waiting to receive and welcome them to their beautiful and heavenly homes, if they are morally prepared for such homes. They find all there that they have lost, if they are worthy of finding them, and stand on the threshold of a life infinite, inconceivable and for ever advancing nearer to God and perfection. There is no cloud, no contradiction, no flitting of mind from one incongruous idea to another; this moment in the grave, the next in heaven, and then back again, sleeping instead of waking in Jesus. All is light, truth, and agreement with our innate consciousness, with nature and with the Gospel.

That is one grand achievement of Spiritualism, and it immediately conducts us to the third point—purgatory, intermediate states, and the “many mansions.” Spiritualism boldly seizes again on the great truth held by all ages prior to the Protestant Reformation, of successive spheres or regions in the spiritual world, adapted to the continual education of spirits after they have put off “this mortal coil.” I have sufficiently demonstrated in the *History of the Supernatural* the fact that the Bible, both in the Old and New Testaments, constantly and positively holds the doctrine of regions lying between this world and the heaven of God, in which dwell departed souls, according to their moral fitness for such states of existence. The *Scheol* of the Hebrews and the *Hades* of the Greeks, and of the Greek Testament, testify to the belief of the old world in these successive spheres or stages of spiritual sojourn in the great expedition of eternity. We have seen how the Catholic Church held this doctrine by inheritance from the Hebrew Patriarchs and the Christian Apostles; and how the Protestant Reformers abandoned belief in it to get rid of the Catholic corruptions of it, for purposes of priestcraft. Purgatory became a word of scorn and sneer amongst Protestants; and the very names of *Scheol* and *Hades* in Protestant translations were ignored and transformed into hell. Thence arose the Protestant faith in no place hereafter in God’s boundless universe, and in God’s equally boundless patience, but heaven and hell. All souls, according to the Protestant faith, pass at once to heaven or hell. Now if heaven be indeed a place glorified by the presence of God, and where nothing sordid or impure can possibly enter, and hell be the penal and never re-

passable abode of damned souls, the eternal abode of torture by fire, horror, and despair; it must be obvious, that for the vast majority of mankind, there will be no place whatever in the world to come, except by polluting the Divine home and sanctuary with the presence of very indifferent inmates, or by driving into hell with its eternal cruelties, the countless hosts of the human race. In fact, by the denial of the intermediate states, the Protestant Reformers perpetrated a more monstrous outrage on the Divine justice, and more frightfully libelled the Divine mercy, than by the broadest stretch of imagination one would have thought it possible. By this arbitrary extinction of some of the loveliest regions of creation, by this wiping out of vast kingdoms of God's tolerance and goodness, by the sponge of Protestant reaction, God's whole being was blackened, and every one of his eternal attributes dislocated and driven pell-mell into the limbo of Atheism. I say Atheism, for such a God could not possibly exist as this Protestant theory would have made Him—a God with less justice than the most stupid country squire ever established in the chair of magistracy, with less mercy than an inquisitor or a torturer with his red-hot pincers and iron boots. These atrocities were but the work of moments, but this system made the God of love and the Father of Jesus Christ, sitting in endless bliss amid a favoured few, whilst below were incalculable populations suffering the tortures of fires which no period even millions of years should extinguish, and that without any proportion whatever in the offences of the sufferers! All who were not "spirits of just men made perfect" were according to the doctrine, only admissible to this common hell, this common receptacle of the middling bad and the most bedevilled of devils! Never could any such monstrous, foul, and detestable doctrine issue from any source but that of the hearts of fiends themselves. None but devils could breathe up so black a fog of blasphemy to blot out the image of a loving and paternal God from the view of his creatures.

And yet the mocking devil induced the zealous Protestant fathers to accept this most truly "doctrine of devils" as an antidote to Popish error. As some glimmering of the dire consequences of this shutting up of the middle states of the invisible world began to dawn on the Protestant mind, it set about to invent remedies and apply palliatives, and by a sort of spiritual hocus-pocus, it taught that if the greatest sinners did but call on Christ at the last gasp, they were converted into saints and found themselves in heaven itself with God and the Lamb. This was only making the matter worse, and holding out a premium for the continuance in every sin and selfishness to the last moment. It was an awful temptation to self-deception

presented to human selfishness. Millions, no doubt, have trusted to this wretched Protestant reed, and have found themselves in very dreary and uncomfortable circumstances, instead of in Abraham's bosom. Yet common sense in others rejected and rejects the cruel deceit. A country poet writing the epitaph of the blacksmith in my native village, expressed the truth on the Protestant theory of no middle regions:—

“Too bad for heaven, too good for hell,  
So where he's gone, we cannot tell.”

Spiritualism, on the authority of all mediums from Swedenborg to the present time, has at once restored the truth of ages, freed from the corruptions of Popery. It declares that there is a purgatory, but not one from which paid priestly prayers can at will release the sinner. He must pass through the purification necessary for him. He must live and labour for the advance which is necessary to any real happiness. This world, he finds, is but the infant school of humanity. There are in the spiritual world the higher schools and colleges of God's discipline, and the higher rewards of peace and virtue can only be reached by passing diligently and dutifully through them. God is God of a steady, gradual, and regular development, and knows no rents and jumps in his creation, such as modern theologians have invented for Him. All is connected, link by link, stage by stage, and as there is a regular growth from birth to manhood here, there is a regular growth from spiritual birth to spiritual manhood there. You cannot jump into perfection any more than a child can jump into its majority. Spiritualism teaches the succession of spheres and stages, a succession of regions of abode on the journey towards the central heaven of God.

The next, and fourth point of its teaching, is in answer to the oft-repeated question, where these preparatory spheres and heaven are? Swedenborg says there are seven spiritual spheres around every planet, and that its inhabitants advance progressively through these according to their growth in purity and divine temperament. That there is a succession of such spheres all spirits testify, and that the first sphere is exactly where the physical body of the planet is. Hence, souls issuing from the body, find themselves at once in the first sphere, yet, having lost their physical organs, see no longer the planet itself. Hence, the low and earthy spirits are found hanging about this earth, and crowding the thoroughfares of life towards the higher spheres.

What has thus been said answers the next great question continually asked, “Our state after death, is it fixed for ever or not?” The popular argument for no change after death is based on the Scripture assertion that where the tree falls, there it lies,

and you hear in consequence the great staple of sermons, especially amongst the sects as addressed to the common people, to consist of denunciations of endless and unalterable damnation as the result of dying impenitent. Such preachers "deal damnation round the land" with a wholesale prodigality which must tend to stiffen sin into defiance rather than to soften it into repentance. Where no love is shewn, how can love be asked? Spiritualism rejects the doctrine of eternal damnation as alike injurious to God and man. Injurious to God's noblest attributes, repugnant to the principles of justice, and unavailing in men as a motive to repentance. Of the horrible injustice towards God a simple fact will give a livelier idea than a thousand arguments. A gentleman passing along a street in Bristol saw an infuriated crowd collected before a baker's shop. They had dashed in the window, thrown his bread into the road, and were wildly vociferating that if they could catch him they would scarcely leave him alive. "What has he done?" asked the gentleman; "What has he done, the monster! he has thrown a dog into the oven, and burnt him to death." "Is that all?" said the gentleman coolly. "Is that all," shouted the enraged crowd, "do you side with the villain?" "By no means," added the gentleman, "but what extraordinary creatures you are! You are taught to believe that the God of all love and mercy is for ever employed in sending whole hordes of your fellow-creatures into the furious fires of hell where He will continue to burn them for ever and ever and ever, and yet you think of it with the utmost composure, and yet you are mad with fury against this baker for burning one dog who would be dead in less than a minute." And with this he walked on. Spiritualism condemns the baker, and refuses to believe our gracious God is infinitely more cruel and unjust than the baker.

Spiritualism knows that there are isolated passages in the Gospels and in the words of our Saviour capable of being made to bear an appearance favouring the doctrine of eternal punishments, but it knows that the original terms bear no such latitude, and when Christ says that there is a state "where the worm dieth not, and the fire is not quenched," it admits the state, but denies that any of God's creatures will continue in that state a minute longer than is necessary to purge the foulness of sin and the love of sin out of their spiritual constitutions. Were the solution of this supposed difficulty much harder than it is, Spiritualism would place the love of God and the love of Christ, and all the great and gracious attributes of God and his Saviour—justice and truth and wisdom, and a charity more immeasurable than God himself recommends to mankind, confidently and courageously against so horrible and senseless a doctrine.

But the lovers of eternal torments for their brethren, whom

they are commanded to love as themselves, immediately cry out, "Take away eternal damnation, and you take away all fear of sinning." Do all your threats of damnation without end put an end to sin? Look around you and say—do they?

The spirits, without exception, deny the Moloch doctrine of eternal damnation. In these successive spheres of probation they find ample space and means for punishment, but punishment productive of reform. There in perfect harmony with all the attributes of an all-wise, all-potent, all-benevolent God, they find the work of moral regeneration, conducted by God's appointed ministers, and a wide field of usefulness opened in this very work for the more advanced and loving spirits. They know, for all good spirits testify it, in accordance with the Divine character and the spirit of the Gospel, that there is due punishment, sufficient, when seen, to deter the most daring criminal, but there is ultimate progression in obvious accordance with the designs of God and the desires of Christ that all men should repent, return and live. And this sublime doctrine of Divine discipline and eternal progress is not only the faith of angels but of some of the purest spirits that have risen above the dolorous creeds of inhuman idolaters. Addison, in Vol. II., page 128, of the *Spectator*, has a beautiful paper on it, from which I take these passages:—

"There is not, in my opinion, a more pleasing and triumphant consideration in religion than this of the perpetual progress which the soul makes towards the perfecting its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength; to consider that she is to shine forever with new accessions of glory, and brighten to all eternity; that she will still be adding virtue to virtue, and knowledge to knowledge, carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a pleasing prospect to God himself to see his creation ever beautifying in his eyes, and drawing nearer to Him by greater degrees of resemblance.

"Methinks this single consideration of the progress of a finite spirit to perfection will be sufficient to extinguish all envy in inferior natures, and all contempt in superior. That cherubim, which now appears as a god to a human soul, knows very well that the period will come about in eternity when the human soul will be as perfect as he now is; nay, when she shall look down on that degree of perfection as much as she now falls short of.

It is true the higher nature still advances, and, by that means, preserves his distance and superiority in the scale of being; but he knows that how high soever the station is of which he is now possessed at present, the inferior nature will, at length, mount up to it, and shine forth in the same degree of glory.

“With what astonishment and veneration may we look into our souls, where there are such hidden stores of virtue and knowledge, such inexhausted sources of perfection? We know not yet what we shall be, nor will it ever enter into the heart of man to conceive the glory that will be always in reserve for him. The soul, considered with its Creator, is like one of those mathematical lines that may draw nearer to another for all eternity without a possibility of touching it; and can there be a thought so transporting as to consider ourselves in these perpetual approaches to Him who is not only the standard of perfection, but of happiness?”

It is hardly necessary to add, after this declaration of God's love and mercy operating in so vast a field as the spheres and regions of eternal progression, that Spiritualism believes in universal redemption—in the final restoration of all things. If anything be the plain end of Christ's coming, it is this glorious result. It is declared that Christ came to restore all things—that He died for all mankind—that He will never cease his mission till He has put all things under Him; the last of which things shall be death—death spiritual as well as physical. And St. Paul adds that, as in Adam *all* died, so in Christ shall *all* be made alive. This is the uniform doctrine of good spirits, as it is the doctrine of the Gospel. What a far nobler and diviner thing, than the gloomy, dubious, melancholy theology preached from most pulpits now-a-days. How the heart feels its genial accord with the spirit of the Great Creator and daily benefactor of man! It is more like the spirit of the Greek Church, which delights to dwell on the light rather than on the dark side of thought—on the glorious hopes than on the pains and penalties of religion, and it is utterly opposed to the spirit of strife and revenge which is the spirit of too much of the religion of to-day. “See that none render evil for evil *to any man*; but ever follow that which is good, both amongst yourselves *and to all men*.” If this were followed out, where would be wars and fighting amongst us? “Rejoice evermore. Pray without ceasing. In everything give God thanks, for this is will of God in Christ Jesus concerning you. Quench not the spirit. Despise not prophecyings.” That is the religion of Christ—that is the religion of Spiritualism.

We now come to a point, the 10th, in which Spiritualism ~~has~~ again reversed the decree of a too hasty Protestantism, and returned at the call from the inner world, to the faith and practice of the Early Church, which Catholicism, with all its corruptions, ~~has~~ never abandoned—the practice of praying for the so-called dead—the departed.

In the catacombs at Rome we find Christian inscriptions—~~and~~ asking for the prayers of their friends. In the Greek and Roman

Churches continually from those early times, this has been the practice as well of asking departed saints to pray for you. Since the doors of the inner world have been so widely thrown open again in our time, amongst the throngs of spirits, good, bad and indifferent, which have pressed forward for audience; numbers of these have been unhappy ones who have earnestly solicited your prayers. They have represented themselves as wandering in utter darkness, comfortless and forlorn. Yet all these unfortunates, it appears, have their guides and instructors, yet they come to men because they say they stand yet in more intimate *rapprochement* with men than with the pure spirits above them. That they find it harder in that state to retrace their erring steps than in this, and needing all help and comfort they seek to such human beings as can hear them. The Seeress of Prevorst relates this very state of things of spirits continually coming to ask her prayers. A lady in London says she has six hundred such spirits on her list, petitioners for her prayers. The cases of those who come to us for the same kindly offices would make a very solemn and curious history. Amongst them clergymen who say that they have now on them the weight of the souls committed to their neglected care, and are suffering a keenness of remorse exquisite beyond conception in its misery, ceasing occasionally for a moment, only to return with wilder, more fiery force.

Closely connected with this phase of Spiritualism, is the doctrine of the communion of saints, and the equally incessant besetment of devils. If Spiritualism has opened up one thing more astonishing than another, it is that of the dense crowd of spirits of all kinds that are perpetually, day and night, around us. At every hour, every moment, that mediums sit down to a *séance* there is a pressing *levée* of spirits. It is not that Spiritualism brings or evokes them, it is that they are ever there, in our streets, our fields, our houses, our bedrooms, our work rooms, our churches and chapels. If our spiritual eyes could be suddenly opened it would be to a sight more astounding than that which the prophet at Samaria displayed to the army of the Syrians. Now this is one of the most important things which Spiritualism has taught us. Old times and old saints have said, and our Milton has said it, but now we *know* it. It is no longer a myth, a poetic fancy, it is a solemn, fearful fact. We are continually open to the observation, the suggestion of the good and evil beings around us. The ever-accumulating army of the base, the malicious and depraved, which pass into the other world and linger long on the borders of this earth, make our conflict with evil more and more imminent; and so far from Spiritualism bringing us into contact with this dead sea of spiritual slime and crime, it is one of its most beneficent acts that it makes us aware that it is there. It calls upon us to throw

ourselves on the fatherly strength of God, and his brave missionary spirits for aid and wisdom, to hold on our way undaunted. It is for this that we have the blissful communion of departed saints, and of such saints as never had their niche in any ecclesiastic calendar. Saints of your own lineage and family; saints of your early friends departed in their youthful bloom and ardour of affection; saints of children whom you cradled and nursed, but whom God softly took from your enfolding arms, and who now watch over you with the love you sent with them, fresh dipped into the warmest fountains of the Divine. Saints of elder friends whom you in your youth knew and revered: saints of scores forgotten in your long busy pilgrimage, but who now start up with familiar voices and recall lovely memories, making you feel how infinitely rich in love and widely spreading soul-alliance is that infinite world, where, though dogs and sorcerers and other abominables haunt its threshold, all within lie the measureless sunny realms of beauty and peace.

Ah! what tears have been wiped away; what sad, sad and almost despairing thoughts have been made to vanish; what long sorrowing recollections of beloved ones lost in the hours of wild gaiety, and the years of reckless passion, when death seemed very far off; of those who have died in anger and in wrongful ideas of you; of those who have fallen in desert and unknown places leaving an hitherto unquenchable pang attached to their memories—how have these pangs been suddenly and rapturously brushed away by the recognition of these days! What a proof against all the acrid dogmas of damnatory professors, that there is no repentance beyond the grave! What a confirmation of the assurance that there was such a repentance, since Christ, during his three days of entombment, went and preached to such! There they are!—God is better than so many of his learned preachers believe Him and paint Him. There they all are!—the good have graduated into still greater goodness—the erring have found again the right way, sought up, and conducted thither by those who could never forget them. There they are, all joyous, all eager to help and counsel others in this dim Cimmeria of ours.

They walk with God,  
High in salvation and the climes of bliss!

Oh! inestimable knowledge! oh, unspeakable gift of God to us of this unspiritual age!—worth all the knowledge piled in all libraries; all wealth of the world; the culmination of all honors. To know, not through reasoning nor tradition, nor even through the true Scriptures themselves, but by direct perception, and from the living lips of our still living and loving friends, that the inner world, with all its glories, and wonders and populations of purest wisdom and sweetest love—a vision more



romantic than all romance, more poetic than all poetry, more wondrous than all wonder—is the great substantial and eternal reality of the universe! That is what Spiritualism has taught, and we prostrate ourselves in profound and speechless gratitude to God for it. Spiritualism for us has knit up the ancient and patriarchal times, and the days of prophets and visiting angels, with our hard-souled and iron-roaded times. The chain of life is again welded into wholeness, and stretches from the throne of God through all the lands of the blissful hierarchies down to the striving earth. Once more the rent in nature, made by blind reformatory zeal, and the quickly inventive cunning of infidel philosophy, is closed, and, after some throes and conflicts, health shall come back to the human mind, and science, opening its eyes to a higher and nobler field of labour, shall trace on the material through its subtlest forms to its impingement on the spiritual. Ampler prospects shall break upon it, and realms of inquiry, vaster than the vastest curiosity, higher than the highest ambition. The *Europe*, a journal of Frankfort, has lately noticed this fact, which must inevitably soon draw the serious attention of the public—"Spiritualism in its turn has demonstrated a new law, a new force in nature; that which resides in the action of spirit upon matter; a law as universal as gravitation, or of electricity, and notwithstanding, ignored and denied by certain persons, as all other laws have been at the epoch of their discovery."

These laws have recently had a striking demonstration amongst us in the manifestations of the brothers Davenport. Under the influence of spirit matter has been seen to pass through matter leaving no trace of its passage; and whilst intelligent persons, seeing the light and playful manner of these attendant spirits, have been wondering what moral lesson, or what good of any sort has been taught by them, this great and significant fact has failed to impress its natural consequences upon them. "Are these," they ask, "who play tricks and fling about instruments, spirits from heaven? Can God really send such?" Yes, God sends them, to teach us this, if nothing more; that he has servants of all grades and tastes ready to do all kinds of work, and He has here sent what you call low and harlequin spirits to a low and very sensual age. Had He sent anything higher it would have gone right over the heads of their audiences. As it is, nine-tenths cannot take in what they see. Probably He will send something yet lower still till He has reached the most grovelling intellect, and cracked in the thickest skull of Materialism.

In the meantime, when any one asks you what has Spiritualism taught, you may answer: It has taught, first, what most

wanted teaching. What the soul is; what becomes of it at death; that there are purgatorial or intermediate states; where these lie; that there is progression in them; that the dead seek our prayers and sympathies; that the communion of saints is real and far more extensive and precious than was ever before conceived of; that there is no cessation of miracle or prophecy; for, as St. Paul says in the 12th chapter of the second epistle to the Corinthians, such gifts are the very limbs and members of a true Church, and any Church without them is a mere dead trunk; that it has taught us not to fear death, which is but a momentary passage to life; that God is disciplining the human race for an eventual and universal restoration; that He is beginning to teach laws of matter hitherto unnoticed by the acutest men of ages and crucibles; and that, above all, Spiritualism teaches us the authenticity of the Scriptures, now so violently attacked, and their great law of love of God and of the neighbour; that no Christianity but the *primitive* Christianity is worth a straw, and that the dry bones of the present death-in-life Churches must receive his fresh breath of life if they are ever to live again. Finally, that it teaches us to live in all purity of thought and deed, knowing that not only the ever-open eye of God is constantly upon us, but those of an innumerable company of angels and devils, to whom we are as well and openly known as to our own consciences. This is what Spiritualism has taught, a system of religious truths based on the Gospel, and affirmed afresh by spiritual ministries to this common-place age; and blessed are they who hear, see, and believe.

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### SOME ANCIENT AND MODERN INSTANCES OF ROPE-TYING.

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It is a curious fact that some of the phenomena now attending the Davenports and other mediums have been witnessed and recorded nearly one thousand years ago, by no less a person than the venerable Bede. In the Old Testament there is the case of Samson, in which however he appears to have released himself from the new cords more by his own strength than by any external assistance; but in the case of Peter, recorded in the Acts, he was sleeping between two soldiers, bound with two chains, "his chains fell off from his hands when the angel of the Lord came upon him, and the iron gate of the prison opened to them of his own accord" (chap. xii., v. 6—10). Of Paul and Silas (chap. xvi., v. 25—29) also when they were in prison we are told that "when they were in prison there was a great earthquake.

and immediately all the doors were opened, and every ones bands were loosed." These things appear to have been believed at the time. Of the first instance it is said, "There was no small stir among the soldiers what was become of Peter." In the second, after a light had been brought, the keeper of the prison "sprang in, and came trembling, and fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved?" There is no mention of these wonderful occurrences being produced by legerdermain or of their being imposture, nor of the darkness being a cover for fraud, as is insisted on by some at the present time. We do not draw parallels between these instances and those of this day, but place them before our readers that they may deal with them as they think proper.

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## ALEXANDER THE GREAT.

We find a curious case more ancient still, of which an account is given in Mr. Howitt's *History of the Supernatural*, Vol. I., p. 272:—"When Alexander of Macedon made his second and fatal visit to Babylon, after disregarding the warnings of the magi, it is related that after burying his favorite, Hephæstion, a circumstance occurred which considerably startled him. For, when he was anointing himself, and had laid his royal robes and crown on the throne, one of the inhabitants who was confined in prison, found his chains suddenly drop off him, and without any of the guard noticing him, he marched directly into the palace, put on the crown and robes, and seated himself upon the throne. Alexander amazed at the strangeness of the thing, went up to the man and asked him who he was, and who had advised him to do this? The man simply replied that 'he knew nothing at all.' The augur being called to explain the circumstance, recommended that the man should be put to death, and this was done, but the circumstance sank deep into Alexander's mind, and reflecting on what the Chaldean had foretold, he cursed the philosophers who had ridiculed the warning. In a few days the career of the great conqueror was ended."

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## ROPE TYING, A.D. 679.

A case is mentioned by the venerable Bede, in his *Ecclesiastical History*, book iv., chap. 22, Anno Domini, 679, of a person who bore the name of Imma, and having been found to possess the power of freeing himself immediately from any bonds the moment "they that bound him were gone," the reverend monks and fathers at once determined that it should prove the power of

masses to loose the bonds of souls in the eternal world, and thus he gives the proof, which doubtless brought "much grain to the abbot and monks of Tunnacaster!" In a battle fought between King Egfrid and Ethelred, King of the Mercians, A.D. 679, a young man named Imma, of Ethelred's army, was wounded and taken prisoner by Egfrid. On his recovery from his wounds, the earl, to whose safe keeping he had been entrusted, had him securely bound to prevent his escape. This, however, his captors could not effect, "for as soon as they that bound him were gone his bonds were all loosened!" Now Imma had the good fortune to have a brother who was a priest and abbot of Tunnacaster (now Towcester, in Northamptonshire), and he believing that Imma had been killed, constantly celebrated masses for the absolution of his soul. The earl who kept him, being greatly amazed at his power of freeing himself from all bonds, inquired of him why he could not be bound, and how it was that none could bind him but he was presently loosed again; had he any spells about him such as are spoken of in fabulous stories? He replied that he knew not, except that his brother, Priest Tunna, supposing him to be killed, was saying masses for him. The earl, therefore, finding that he could not keep him, sold him as a slave, but neither could his new master bind him, but though his enemies put several sorts of bonds on him they were all loosed, whereupon the buyer, perceiving that he could in no way be bound, gave him leave to ransom himself if he could. Returning to his brother to get the money necessary for the purpose, he found that his bonds had been always loosed at the times his brother had celebrated the masses for him! Bede goes on to tell how many persons, on hearing this account, were stirred up in the faith and devotion of piety, to offer up the sacrifice of the holy oblation for the delivery of their friends who had departed this world.

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#### DR. MORE'S INSTANCES.

Dr. Henry More, in 1655, in his *Antidote to Atheism*, p. 183, says that Hollar, a French physician, relates that he saw a woman suddenly have her hands tied together by an invisible power, and so fast that the string was obliged to be cut. The woman herself said she saw a white cloud near her when her hands were tied. The other persons present could see nothing.

More also relates, that "Near Elton, a village about half a mile from Embrica, in the dukedom of Cleves, a thing had its haunt which they called Eckerken, of which only the hand appeared, which beat travellers and overturned carriages."

Thus, 209 years ago, what is now called the "rope trick," was done most efficiently by spirit-power, and the same power put

forth a hand in another place, and a strong hand too. William Hutton, the antiquary of Birmingham, in his autobiography says, "On such a day," naming it, "my wife was born, and quite unknown to me." We dare say the spirit-hand and spirit rope-tying appeared quite unknown to the Davenports, but they are pretty strongly backed up by these events, or rather the reappearance of these phenomena in them backs up the phenomena originating so long ago.

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#### WESLEY RECORDS A CASE LIKE THE DAVENPORTS.

Another very marvellous case is recorded by Mr. Wesley in his Journal, the account of it having been sent him, as he says, by a man of sense and integrity. It was the case of a woman, to whom one that she supposed to be her uncle appeared whilst she was sitting in her room, dressed like her uncle, but with feet like that of an ox. She was tortured by him, and he further threatened that if she did not swear to kill her father, he would torture her ten times worse; and on her swearing to do so he left, promising to return that day four years, between half-past two and three o'clock. She often attempted killing her father and destroying herself, but was as often hindered. Several times she tried to strangle herself but was prevented. She was put by her brother in a strait waistcoat, and fastened by four or five straps to the bed. Her hands were secured by the arms of the waistcoat, which enclosed even her fingers, so that she was unable to use them, and her legs were fastened to the side of the bed. Thus confined her brother left her, but on his return only a few minutes afterwards she was gone; and after much search was found up the chimney, beyond the reach of a man's arms. On Mary Loftis calling her she came down, with her hands and feet tied as fast as ever.

The next night she was fastened with new straps, which she snapped by a slight turn of her hands. A Mr. Spark coming in, offered to secure her, so that she could not get loose. He sent for some girth-web and fastened her arms to her sides, first above the elbows round her body, then below her elbows, then round each wrist, and braced them down to each side of the bedstead. A night and a day she was quiet; but all the fastenings went off after that like the others. When prayer was made for her she was tormented all the more. She said she couldn't pray; she belonged to the devil, who would take her body and soul the Monday following. In her fits she was convulsed with pain, and screamed terribly. She cursed, swore, and blasphemed in the most horrid manner, then she fell into fits of laughter and sank down as dead. Ten people met together and prayed for



her relief. As the prayers were being offered for her she roared and shrieked, and barked like a dog. Her face was distorted, her mouth being drawn almost from ear to ear, and her eyes rolled about as if they were to start from their sockets. At one time she looked as she was being strangled, at other times she was stiff from head to foot, and at other times she writhed so that one would fancy her bones would be dislocated. Prayer, however, was continued, and at midnight the raging of the poor creature was frightful. It seemed as if she saw the devil before her, for bursting into tears, she screamed, "Lord! save me or I perish! I will believe; Lord, give me power to believe! Help my unbelief." After that she lay quiet for fifteen minutes. She was then asked, "Do you believe Christ will save you, and have you a desire to pray to Him?" She answered, "I have a little desire, but I want power to believe." She was then bid to keep asking for power. A hymn was then sung, and she was told "It is half-hour past two, this is the time when the devil said he would come for you." "But," says the narrator, "blessed be God, instead of a tormentor, He sent a Comforter. Jesus appeared to her soul and rebuked the enemy, though still some fear remained; but at three it was all gone and she mightily rejoiced in the God of her salvation. It was a glorious sight. Her fierce countenance was changed, and she looked innocent as a child."

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#### THE MODERN EGYPTIAN ROPE-TYING.

We make the following extract from Lane's *Modern Egyptians* where, in speaking of a person whom we suppose it probable was a medium, he says:—"Often he strips himself of all his clothes, excepting his drawers; tells two persons to bind his hands and feet, and put him in a sack. This done, he asks for a piastre, and some one tells him that he shall have it if he will put out his hand and take it. He puts out his hand free, draws it back, and is then taken out of the sack bound as at first. He is put in again, and comes out unbound, handing to the spectators a small tray, upon which are four or five little plates filled with various eatables, and if the performance be at night several small lighted candles placed around. The spectators eat the food."

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#### ROPE-TYING IN MADRAS.

A correspondent of a Madras journal gives the following account of rope-tying, as performed in his presence by an Indian juggler:—"A native sat in a strong blackwood arm-

chair. We fastened a rope to his right arm, passed it under the arm of the chair, round the back, under the left arm, and then made it fast to his left arm. We passed the rope backward and forward in this manner five times. We then fastened the rope round the right arm with a triple knot, and winding it round the ropes passing behind the chair about twenty times, made a triple knot at the left arm. We then carried on the rope to the wrists, and made them fast by crossing and re-crossing, and knotting it. The thumbs were then tied together, and the rope carried back to the wrist and knotted. Afterwards we tied his legs together above the ankles, crossing and re-crossing the rope in a complicated manner. We next bound his big toes together, and carried back the rope to the tie on his legs. We had used nineteen yards of rope—quite enough, we thought, to make him secure. The man could not move his hands either to his arms or his legs, so as to touch an end of the rope; and, if he could have done so, they were tied so tightly as, in our judgment, to prevent him from using them. When he thought the tie was weak he asked that it might be strengthened, gave us perfect liberty to tie him as we liked, and at his request we continued binding him after he appeared to us to be quite secure. More than twenty minutes elapsed before we had finished binding him. Afterwards put a paper round the rope where it crossed between his legs, and where the last knot was tied, and sealed it with sealing-wax and stamp. We left him at the west side of my study, seated in the blackwood armchair before mentioned, he promising that when we returned he would be sitting in a teak armchair on the east side, with the ropes arranged exactly as we left them. In five minutes he summoned us, and we found the paper and seal undamaged, and every knot and portion of the rope as we had arranged them—only he was seated in the teak armchair. I wished to see if he could unfasten himself without the ‘Spiritual’ aid rendered so freely to the Davenport Brothers, and left him to do so. In four and a half minutes he recalled us. We found the rope stretched out over the floor, and the man unbound and erect before us. I told him there were men in England who were bound in the same way, but had spirits to untie them, at which he laughed the laugh of the incredulous. We could have remained in the room by allowing him to cover himself with a sheet during the performance of the trick.”

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#### CASE IN FRANCE IN 1835.

This remarkable case is cited at length by Mr. Howitt at page 52 of this volume as also shewing the stone-throwing peculiarity, but in it also is found the following rope-tying

incident:—"On the 6th, in the night, the curtain of the bed occupied by a relative was pierced by eight holes in a direct line, and the pieces taken out of the holes were found on the floor of my room. At nine o'clock of the next evening, the servant entering her chamber found everything in such disorder that she fainted and continued insensible for about ten minutes; and at two o'clock of the same night my relative, sleeping in a bed in my room, cried aloud that his legs were tied. I started trembling in the midst of a great noise which seemed to come from a corner of the chamber. Terror prevented me for some time obtaining a light, but when I got one I found that really the young man had his legs tied above the knees by a cord nine feet four inches long, and which passed five times round the legs; his night-cap was found far from his bed.

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## STONE-THROWING AND OTHER MANIFESTATIONS.

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By the REV. WILLIAM KER.

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PERCEIVING that many papers have appeared lately in your Magazine upon the above subject, I feel in a measure impelled to state what has happened in that way to myself, and in and about my own house.

About eighteen months ago my servants made frequent complaints of stones being thrown about the premises, sometimes in showers and of large size; so that whenever they went out into the yard or garden, they did so with fear and trembling. This continued from day to day for a considerable time, and though I made every possible exertion to discover the cause, all my efforts were without success; no trace of offenders could ever be found. It is to be observed, that none of the inmates of the family were injured by these missiles, but not so with the windows. These were broken on several occasions, and in a very remarkable manner. I will detail two instances only. The first was one of the large plate-glass panes of the drawing-room window. This window looks into the garden, which is separated from a large grass field of many acres in extent, by a very thin quick-set hedge, quite insufficient to afford shelter—especially in the winter season—or concealment to the smallest dog or cat, much less to a human being. One evening, late in autumn, just as the day was closing, a large stone struck one of those large panes with great violence, and smashed it to pieces. Providentially, the shutters had been just closed, and serious injury might have been inflicted upon such members



the family as were then in the room. Search was instantly made in the garden and field, whence only the stone could have proceeded, but not a trace of any human being could be found. As this was in the twilight, it is just possible, though, in the highest degree, improbable, that some malicious person might have got into the garden, crept near enough to the window, and, having done the mischief, have managed to escape or elude pursuit. This is barely possible; though, I believe, it could not have been done. Not so, however, in the other instance, which took place in broad daylight. I had been sitting in my study, and had just left it for a few moments, when a loud crash was heard, and some of the family called out to me that a pane was broken in my room. I was in the passage leading to the garden, into which the study looks, and we all ran out *instantly*, and searched everywhere in the garden and field adjoining, but not a vestige of any living thing, capable of doing the mischief, could we anywhere find, although certainly not five seconds elapsed from the crash of the broken glass till we were all in the garden, and engaged in the most diligent search for the offender. The only habitations near this part of my premises are a row of small houses, forming a lane, which runs along by my garden, but these are separated from us by a wall more than ten feet high. The lane is also at right angles to this side of the dwelling-house, and the stone must have come from directly opposite the window, for it was large and very heavy, and was thrown with such force as to pass clean through the window, and to strike the wall directly opposite, at the base of which it was found. Moreover, there is an abutment—containing the garden porch, and another small room above it, the whole crowned by a large water-tank—between the lane and the study, the window of which is in the recess formed by the said abutment, and the main wall of the house; so that a stone from the lane could not in any way or by any means be made to even touch the window, much less penetrate through it in a straight line. It must have come from the garden or field—and in that case the offender could not possibly have escaped. What makes the circumstance more singular is, that the stone was not of a kind ever found in these parts. It was a large and very rich specimen of copper ore, similar to some I had brought home with me some years before, from a visit to Cornwall. The servants had a number of these specimens arranged in a fancy group on the front kitchen table. Suspicion, therefore, may arise, that one of them might have taken up this piece of copper ore, gone out with it into the garden, stood opposite to the study window, and then deliberately dashed it through the glass; but I reply that—even if so disposed, which I do not believe they were—taking into account the distance, the relative position of



the places, the fact that no one could go into the garden without being seen from some of the windows, and the immediate search made, it was a feat which it was physically impossible for any one to have performed at that time of day without instant detection. Most assuredly, if the lump of ore was taken from the front kitchen at all, it was by invisible hands.

The annoyance continued at intervals for some time, but one day it became so intolerable that the servants declared they could not go on with their work. I went out, accompanied by an officer in the army then on a visit with me. We searched for the cause of this disturbance in every direction, but in vain. He took his station at the far end of the garden, overlooking the lane, and below the houses, so that he could see the whole length of the short street. I took the other end, and went to the houses, speaking to and cautioning the people who came out to see what was the matter, and who one and all assured me that no missile of any kind was thrown from that direction, and were much grieved at being suspected of such an offence, as they were all well-disposed to me and mine—moreover, they well knew that I myself was a magistrate, and that strict orders had been given to the police to watch my premises constantly both day and night. After some time thus occupied, my friend and I returned to the house and found that, *during our absence*, the falling of stones, bits of coal, &c., had continued just the same as before, and one was shewn to us which weighed at least half a pound. Whilst we were standing together in the small flagged yard, between the garden porch and the door of the back kitchen, quite puzzled to account for so strange a phenomenon, there fell at our feet several small stones and bits of coal, which seemed to come out of the air and from a great height. I happened to be looking up on one occasion and distinctly saw the missile, as it were, become all at once visible at a considerable elevation. All this time the servants were within doors, one in the back kitchen and the other in an adjoining coal-house, engaged in their usual avocations, and were actually in our sight, so that the missiles could not have come from them.

I then observed that there was only one way left of accounting for this strange thing, and that was by attributing it to mischievous spirits, which, I remarked, was a by no means unusual occurrence, and one of which I had read many well-authenticated instances. But this suggestion was not considered satisfactory, and, hence, I kept my convictions to myself, until I saw those articles in your magazine, when it occurred to me that I was not justified in withholding my mite of information, small though it be, from the general fund. I was then of opinion that this long-continued annoyance was the work of mischievous

spirits, and I am still more strongly of that opinion now, from circumstances which have very lately transpired. If you will permit me, I will now detail the reasons which have confirmed me in that opinion, and to that end I must ask leave also to make a few remarks, in passing, as to my views of spirit manifestations in general; but I will be as brief as is at all consistent with lucidity.

I was, at the time of those annoyances, engaged in investigating the alleged phenomena of Spiritualism—not, I beg to say, for my own satisfaction, as I needed not to be satisfied, having, in my life, been a firm believer in a spiritual world co-existing with this material creation—but for the satisfaction of some enquiring friends.

A short account of our proceedings I sent to you upon a former occasion, and it appeared in your magazine; but I then gave only a very small part of our experience, and the attempted explanations of such like startling phenomena which I have since seen in various publications lead me to state a few further particulars which seem to me to bear upon this interesting question.

In the first place, the outcry against the manifestations being confined to so *undignified* a medium as “tables,” is simply unfounded in fact—we experienced the same results from other things as well. For example—my friend, a brother clergyman, has been seated beside me of an evening, and whilst engaged in general conversation, we have silently agreed to place one end each, as if accidentally, upon the same book, lying upon an adjoining table, and that book has begun forthwith to move, and answer questions. The same thing has happened when my friend has made a morning call, and has laid his hat on the table; and that hat also would move under our hands to give pertinent replies to any questions asked, so that the phenomena are not confined to “tables”—nor, methinks, are tables a whit less *dignified* a medium of communication than the *ass* of the infamous prophet Isaiah, who “was rebuked for his iniquity; the dumb ass, speaking with man’s voice, forbade the madness of the prophet.”—(Peter, ii. 16.)

After all, it is not the movement of tables, or books, or hats, or anything else which is to be so much regarded. The movements are, certainly, most eccentric, but, if the manifestations are confined to them, we might justly conclude that it was merely some hitherto undiscovered force of nature, and the investigation would then belong exclusively to the domain of natural science. Adopting only this low view, I cannot but re-echo the complaint so often uttered in your pages against men of science, not taking the enquiry into their own hands. Who can tell what discoveries of the last importance to the well-being of our

race they might not thereby achieve? I quite agree with Dr. Gully when he says:—"Respecting the purely physical phenomena, such as the raising of weights, whether of human bodies or tables, it may be that we are on the verge of discovering some physical force hitherto undreamed of." It is highly probable we are, but, should such discoveries be made, alas! it will not be through the legitimate scientific channels, but forced upon the *quasi* learned by the powerful current of popular opinion. It is not, however, the mere physical phenomena which are so startling, but the intelligence which is behind, and by which they are directed. It is no mere "physical force" which gives pertinent replies to all manner of questions; which reads those questions, though not expressed in words; which answers mental queries, and not seldom goes deeper than the question actually proposed, and answers the secret thought or desire which gave rise to that question. For example, I was experimenting one day with two neighbouring clergymen, intimate friends of mine, at a small table in my study, a young lady sitting at some distance in the same room, with pencil and paper, taking down the proceedings. One of my two friends said, "I will now ask a mental question, and I will not tell you what it is until the reply has been given." Accordingly, he proposed his question in his own thoughts, and immediately, to his infinite confusion, but to our as great amusement, was rapped out, letter by letter, the reply, "You will be married now." The fact was this—my friend had been long engaged to a lady, but could not marry, owing to the narrowness of his income; great efforts were then being made to procure an increase of his benefice, and his mental enquiry was, "Will those efforts be successful?" But the reply was directed to the inner desire which gave rise to the question. A few days after, my friend received official notice that his income was to be increased, and that far above his expectations. The only obstacle being thus removed, he was married shortly after to the lady of his choice. No "physical force" that ever was or ever will be discovered, could have thus truly divined and as truly responded to the innermost secrets of a man's heart. I forbear, out of respect to your space, to give utterance to the thoughts which crowd upon my mind at the remembrance of this curious circumstance.

In the next place, I perceive that Mr. Joseph Paul, F.R.G.S., in a Paper, read May 2nd, 1864, before the Isle of Wight Society, hazards the following conjecture:—"I think," he says, "that in some mysterious manner the mind of each person who sits at the

table modifies the answers received." If he means that the communications are for the most part agreeable to the opinions of the sitters, I must say, that to some extent, I agree with him. In my case, the communications were always of a strictly religious character, and thoroughly Scriptural. Here is one—*Ex uno disce omnes*. "My dear friends, I love you very much; you must love God with all your hearts, and his Son Jesus Christ, and obey the blessed Spirit." If I rightly understand, Mrs. S. C. Hall, Mrs. S——, and others, whose testimonies are given in Mr. Home's *Incidents of My Life*,\* their communications also must have been of a strictly Scriptural character. They would, any more than I, never have listened to any other; but when I look elsewhere the case is sadly different. No one can read, for example, the voluminous work on Spiritualism of Judge Edmonds and Dr. Dexter, who, by their own confession, had not then any fixed faith of any kind, without perceiving at once that "Spiritualism" in their hands assumes the shape of a pure Deism—rather verging upon Pantheism—where all the distinctive doctrines of Christianity are swept away—the inspiration of the Scriptures denied—Christ no longer a divine person, but a mere man; no longer a sacrifice, but an example only; and man is taught that he is to be his own saviour. Yet the teachings there are said to be of the highest order of spirits. Will Mrs. S——, or Mrs. S. C. Hall accept those teachings? I repudiate them with my whole soul, and so must every one who desires to remain a true Christian. If, therefore, Mr. Paul means that the spirits adapt their teachings to the faith and feelings of the sitters, I regret very much to say that I agree with him. But, if he means, as some have asserted, that the communications are merely a reflex of what is passing in the minds of those present, then I dissent from him *in toto*. How, in that case, is it that the answers are so frequently opposed, and even contradictory, to what is in the minds of those who "sit at the table?" For example, at the same *séance*, alluded to above, the parties engaged being myself and the two clergymen aforesaid—something or other, purporting to be the spirit of a deceased brother of my two friends (also brothers), who had died long ago in the West Indies, was holding converse with them; and, amongst other questions, it was asked, "How many years it was since he departed this life," and the answer was given by a certain number of tilts of the table. The elder of my two friends immediately said "that is not correct—that answer is certainly wrong; the number of years was so and so;" and my friend went away fully

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\* See pp. 208 and 222.

convinced that he had detected a serious error in the communication. But upon returning home, and consulting some of his papers, he found, and told me afterwards, that he was wrong and the table was right. Here, assuredly, was no reflex of the mind of any one at the table, for I knew nothing at all about it, and the other friend agreed in opinion with his brother.

I have seen, and that frequently, the table exhibit, as plainly as if it were a living thing, the passions of the human mind (such as love, joy, anger) when no such passions existed in the minds of those engaged in the sitting. Here is an amusing example—We were, as before, the same three, at the same table in my study, when the table went down on its side, and slid along to the door, nor would it leave till the door was opened. It then went straight to the door of another room, where the rest of the family (who greatly disliked our proceedings) were assembled, and where music was going on,\* and regularly knocked for admission. This being denied, the table turned angrily away, and, rushing to the stairs, began to make the most frantic efforts to mount them. It did get up a few steps, but the motions, and the way the legs got entangled with the rails of the baluster, were so ineffably ludicrous, that we could stand it no longer, and half dead with laughter, had to lift the table down again to the hall. It then returned to the door, and having at length gained admission, it marched joyfully up the room, we following it as best we could. It had to pass close to a gentleman who has the strongest prejudice against all such proceedings, when he put out his foot and caught hold of one of its legs. The scene that ensued baffles all description; the man pulling one way and the table another. At last the table proved victorious, and when disengaged, made such a furious charge at its antagonist, that we were afraid he must receive some serious injury; but it stopped short when quite close to him, and literally shook with rage. Now, here were unmistakably manifested the passions of desire, joy, irritation, and anger, when I can truly say that no such passions existed in our minds—in fact, no feeling save what Homer calls “inextinguishable mirth.” How, then, in this case, could the minds of the “sitters,” or, rather, perambulators, engaged with the table, modify its proceedings, when its proceedings were wholly foreign to the motions of their minds?

Once more, how could the communications be “modified” by the minds of those engaged, when, as sometimes happens, the subject is suggested by the table (so to speak) when it is altogether foreign to the subject of conversation, and not at all in

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\* Music seems always an attraction to these invisible visitors.

the minds of the sitters. For example—and this will lead me back to the subject with which I started—there was an evening party in my drawing-room (a large room) and the company were dispersed in groups, amusing themselves in various ways; I and one or two friends were sitting at a small table, which had made many curious communications. There was a pause of some duration; the table (as well as I now remember) employed in beating time (which always it does most correctly) to music then going on, when, all at once, the alphabet was called for, and the following message spelt out—"Look near home!"

For some little time we were quite at a loss to conjecture to what this alluded, when some one observed that, earlier in the evening, a burglary was talked of which had lately been committed. My house had been broken into some nights previously, and a quantity of silver spoons and other things stolen, on account of which heavy suspicion had fallen upon the servants. This, we were then told, was the subject alluded to in the message, "Look near home." The servants were exonerated by the table, which refused to give the name of the thief, but agreed to tell where the property lay concealed. This it proceeded to do in these words, "Look in the field below the garden, in the——" where a break occurred. There was much laughing and talking, and we could not distinctly make out the next word, when my friend (who sometimes, but not then, was thrown into a sort of trance) suggested "pond," and in this we, too hastily, as it afterwards appeared, concurred. I had the pond in that field dragged next day, thinking it possible the thief might have sunk the property there, as a good place of temporary concealment, but without success. The search was then abandoned as hopeless, and I heard nothing more about the robbery (suspicion still resting upon the poor servants) for about eighteen months, until a few days ago the police inspector came to me with a bundle of the stolen spoons, which had been found in a disused barn in the very field indicated at the aforesaid *séance*, a short distance from the pond, and not far from my house. There, in that barn, the thief was discovered, with a vast amount of plunder which he had accumulated during all that long time that he had been carrying on his depredations, and he is now committed for trial at the next assizes. I am convinced that if there had been less levity, and, had we suffered the table to quietly spell out the whole message, without guessing at the words as we did, we should have been directed to the true place, have found the stolen property long ago, a stop have been put to those depredations by which the whole neighbourhood were suffering, and the really innocent servants have been relieved from all suspicion.

Here, then, was a clear instance of an intelligence altogether

distinct from and having no sympathy whatever with the minds of those at the table; for the message was delivered quite abruptly, and *apropos* to nothing at the time being either talked or thought of. What, then, becomes of the "reflex" theory.

No—such attempted explanations of those startling phenomena are altogether insufficient and inapplicable. No hypothesis will solve them, in the judgment of any candid and unprejudiced enquirer, (who has satisfied himself—as I have, and as any one may—of the truth of the facts) but this—that beings of another world are, for wise reasons, doubtless, permitted in these latter days to converse with us by means of signs. Who these beings are?—why thus permitted to converse?—what is the tendency of their teaching, and what may be the ultimate result of all this most extraordinary movement?—all these are independent questions, and of overwhelming interest. I have studied them with deep and anxious attention, and have formed opinions and come to conclusions, after much and prayerful thought, which I should not shrink from discussing in the proper time and place. But that would not be possible in the pages of a magazine; and, indeed, I quite feel that I have already trespassed much too far upon your indulgence. Should I succeed in finding a publisher, I purpose, (D.V.) giving my thoughts—*quantum valeant*—to the public.

In conclusion, I have only to say that the unexpected recovery of the stolen property in the very field to which we were directed, brought the whole subject of the mysterious "stone-throwing" to my mind so vividly that I could not resist the temptation of transmitting to you this statement. I am now persuaded that, being engaged at that time in these investigations, the annoyance was either permitted as a punishment for meddling with things so far above me, and, as it were, treading upon forbidden ground; or, having been (as is the case) the means of convincing many of the truth and reality of a spiritual world around us, that the rage and malice of wicked spirits were excited, who took this means of persecuting and, thereby, deterring me from further research. Which of these is the true reason I cannot say, but that the annoyance itself was not caused by human hands, I have no doubt whatever. I certainly can have no object in following up these investigations, save the elucidation of truth, for my experience during the whole of the time thus occupied, has been one of discomfort and annoyance. To my friends good has been predicted, and the good so predicted has come to pass. To me has been foretold nothing but evil, and evils indeed have followed, thick as hail. But individual suffering is not worthy of a thought, when the mighty interests of "the truth of God" are at



like. That He, who has permitted this movement, will eventually overrule it all for the good of his beloved, even though He suffer them for a time to grope in darkness and perplexity, is as sure that He is "above all, and in all, and that by Him all things consist." May He, in the meantime, give his people grace to choose the good and to refuse the evil. Amen.

Tipton, Staffordshire, March 10, 1865.

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### FURTHER INSTANCES OF THE CHARACTER OF SWEDENBORG'S TRANSLATION OF GENESIS, AS GIVEN AND EXPLAINED IN HIS "ARCANA CŒLESTIA."

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Genesis xlix. 19 we read: *Gad* (that is, as to Gad) a host presses upon him, but he presses (them) back (heelward), or as others translate it, but he presses (them) upon the *rear*, that is, pursues them and pursues them closely. So De Wette, in his excellent translation of the Old Testament. In the same way Senius, who in his Lexicon (Latin edition) explains the word as rendered "heel" by "*agmen extremum exercitus*." In this is the word occurs elsewhere in the Old Testament, for instance in Joshua viii. 13, &c. Swedenborg translates the passage '*Gad, a troop shall depopulate him, and he shall depopulate the heel*.' Not having the original Latin edition of Swedenborg's *Arcana* before us, we will waive the question about the verb "to push or to press," being here translated by "to depopulate," but would ask any intelligent and serious reader of the Bible whether he can make anything of the phrase "to depopulate a heel?" There can be no third opinion but that this rendering of the original text, if it be really intended for a translation into English, is nothing but sheer nonsense. Or else what meaning conveyed to the mind of an Englishman when he is told that Gad and so has depopulated the heel? Can this be called a translation in any sense either natural or spiritual? In looking for further information and enlightenment concerning the natural rational sense of this passage, if there can be any sense conveyed by words so unintelligible in themselves, we are again utterly in the lurch by the author. In the elucidation of the alleged internal sense he indeed informs us that "*Gad*" signifies "works from truth and not yet from good;" that "*a troop shall depopulate him*" means "works without judgment," and that "*depopulate the heel*" signifies "want of order thence in natural principle." This may be all right according to the

principles of correspondences, as taught and applied by Swedenborg, but we cannot help repeating that we think that it would be more satisfactory if Swedenborg had deduced all the significations from a correct, intelligible, and satisfactory rendering of the original text as such, instead of from a rendering which is a transparent blunder.

In the same chapter, v. 26, being part of the blessing Jacob addressed to Joseph, it is said: "The blessing of the father exceeds the blessings of the ancient mountains, the rich (literally the desire, *delicias*) of the everlasting hills," &c. This is substantially the translation of De Wette, as well as Gesenius and of modern commentators in general. Also the LXX give the same rendering, thus: *ὑπερίσχυσεν ὑπὲρ εὐλογίας ἐν μονίμων, καὶ ἐπ' εὐλογίαις θινῶν ἀενάων*. The Vulgate, apparently misled by some Masoretic conjecture, translates: "*Parentes mei*," and in this strange rendering it is followed by the English bishops as well as by Swedenborg. Not to mention that the translation of the LXX, which gives a good sense, and is in harmony with the *usus loquendi* of the Old Testament generally ought to have some weight with Swedenborg in constructing his own, he ought to have known from the reading of the Old Testament in the original, if he assumed to be a competent Hebrew scholar, that the word translated "progenitors" never has this meaning in the Bible, nor can it have it. Let any one competent for the task bring proof to the contrary, and we will gladly make amends in reparation to the reputation of Swedenborg as a good or even tolerable Hebrew scholar so far as this point is concerned. Meanwhile we must hold that he has again shared the fate of human fallibility, just as others who assume tasks for which they are not competent.

As in the natural sense we are likely to make a broad distinction between "mountains" and "progenitors," we, of course, begin to look upon Abraham and Isaac as equivalents for these mountains, though we can imagine that some imaginative followers of Swedenborg may think or even prove that it amounts in the end to the same thing. These mistranslations are critical blunders and remain blunders under all circumstances, and, if it could be proved that they do not affect the "internal sense," either in principle or in detail of application, it would be natural to infer either that no blundering in translation is strong enough to affect the elasticity of the manipulation of correspondence; or else, that Swedenborg had a license to violate and abolish the common principles and methods of human proceedings, in order to be enabled to establish his "internal sense," notwithstanding that he says his "internal sense" is absolutely based upon, and contained within the letter.

The fallibility of Swedenborg as a natural translator, that is to say, as a translator of the original text, might be proved by numberless incidental lapses and oversights. Such mishaps would, of course, be serious blemishes in the case of a mere translator, as proving that, at least, so far as this goes, he was not to be trusted as a faithful interpreter of the document before him. But the aspect of the matter becomes infinitely more serious, if we find that he not only frequently mistakes the sense of the original, but even by the force of mere blundering ignorance of the language translates things which are not at all to be found in the original, and then quietly explains the actual sense of this blundering translation. As an *instance* we will refer to Genesis ix. 6, where we read:—“*If one sheds the blood of man, by man shall his blood be shed.*” Swedenborg, according to the English translation published in London by the Swedenborg Society, *Arcana*, Vol. I., p. 400, 1,009 and 1,010, translates:—“Whoso sheddeth man’s blood *in the man*, by man shall his blood be shed.” Now the words here translated, “in the man,” are a pure fiction of Swedenborg’s. They are not, so far as we know, to be found in any codex or published edition of the Old Testament, neither are they found in any translation, ancient or modern. Where, then, did Swedenborg get this additional reading from?

The solution of this apparent riddle would seem to be as follows: using English letters for the Hebrew characters the words of the text would read thus:—

*Shophkeh dam haadam, baadam damo yishapkeh.*  
Shedding (the) blood (of) man, by man his blood shall be shed.

It so happens that the word *baadam*, *by man*, may also be rendered *in man*. If Swedenborg, therefore, rendered this *by in man*, and afterwards forgetting that he had already translated it, rendered it a second time *by man*, the whole mystery is at once explained. Will any charitable reader help us to a better method of accounting for this strange phenomenon? Seeing that Swedenborg repeats this intercalation in his notes on the internal sense and explains it accordingly, these interpolated words ought to be accounted for, at least by those who regard them as part of revealed truth.

## THE LATE JUDGE TALLMADGE.

By PROFESSOR S. B. BRITTAN.

NATHANIEL POTTER TALLMADGE was born in the town of Champlain, Columbia county, New York, Feb. 8th, 1795. His father Joel Tallmadge, was a man of sterling integrity and incorrupt patriotism. In the war of the revolution his father served country with fidelity, and was present to witness the surrender of General Burgoyne in 1777. The family is of Saxon descent as the name (originally Tollemache) plainly indicates. According to Burke, "It has flourished with the greatest honors, in uninterrupted male succession in the county of Suffolk since the first arrival of the Saxons in England, a period of more than thirteen centuries. Tollemache, Lord of Bentley, and Sir Tollemache in the county of Oxford, lived in the sixteenth century and upon the old manor house of Bentley is still the following inscription :

'Before the Normans into England came,  
Bentley was my residence and Tollemache was my name.'

Young Tallmadge commenced his collegiate course at Williams College, in Massachusetts, where he remained nearly four years, when he removed to Schenectady, and finally graduated with honor in July, 1815.

At the age of twenty-three he was admitted to the bar. In 1824 he began to take an interest in political affairs; and in 1825 he was member of Assembly from Dutchess county. Mr. Tallmadge soon ranked with the most prominent members of the Legislative Assembly, and during the revision of the statutes took an active part, discussing with acknowledged ability the most profound questions of political economy and jurisprudence.

In 1829 Mr. Tallmadge, at the earnest solicitation of his democratic fellow citizens, was nominated and elected to the Senate without formal opposition. The Hon. John W. Edmonds was an influential member at the same time. Mr. Tallmadge took his seat in January, 1830, and soon became distinguished as one of the ablest debaters in that body.

Before the expiration of his term in the Senate of New York, Mr. Tallmadge was elected United States Senator for a term of six years, and entered upon the duties of that office in December 1833. He was the youngest member of that body, but his talents, both as a lawyer and a legislator, made him conspicuous even among the eminent orators and statesmen of the

generation that has just passed away. He exerted a powerful influence during the slavery agitation in Congress.

On his return to New York from the Congressional Session, he was honored with a grand ovation. An immense cavalcade met him at the steamboat landing and escorted him through Broadway to the Astor House. The streets were thronged and his presence excited the greatest enthusiasm. In the evening he was honored with a public reception at National Hall.

Mr. Tallmadge proceeded to organize the democracy of the State with a view of preventing the re-election of Mr. Van Buren. This purpose was fully accomplished, and in the succeeding national canvass the latter was defeated. General Harrison was the presidential candidate of the Whigs, and Mr. Tallmadge would have been the choice of the nominating Convention for Vice-President, but he declined the nomination. Had his personal ambition been equal to his ability, he would doubtless have been numbered among the Presidents of the United States. In January, 1840, he was returned to the Senate, and his re-election was regarded as a triumph of principle over partisan restraints and the unscrupulous exercise of executive power.

Our distinguished friend was offered a seat in General Harrison's cabinet, and subsequently a foreign mission, both of which he declined. At the close of the session of 1844, Mr. Tyler nominated him for the office of Governor of Wisconsin. Mr. Tallmadge had just purchased lands near the city of Fond-du-lac, with a view of making it a permanent home. After mature deliberation he resolved to resign his seat in the Senate and accept the place offered him by the President. His nomination was at once unanimously confirmed by the Senate. During his political career he served on the committees charged with the management of the "Public Lands," "Naval Affairs," and "Foreign Relations," on all of which he displayed the same industry and ability. At the commencement of Mr. Polk's Administration Governor Tallmadge was superseded by the appointment of Governor Dodge. He subsequently took an active part in organizing the State Government, and was offered the nomination of Judge of the Supreme Court, which he declined, preferring to retire to private life.

In May, 1852, the attention of Governor Tallmadge was first directed to the claims of Spiritualism, by seeing a communication from Judge Edmonds in a leading New York journal. Until then he had regarded the whole matter as a delusion. But he had long been familiar with the Judge, and associated with him in the relations of private and public life; he had the utmost confidence in his integrity and capacity, and on learning that his distinguished friend had become a convert, he could no longer

presume that the subject was unworthy of respectful consideration. In speaking of the manifestations and of Mr. Edmonds, he observed that he should do great injustice to him, and to those with whom his own opinions might have weight, should he longer hesitate to pursue his inquiries in that direction. "I felt," he continued, "that I should despise myself, and that I ought to be despised by others, if, without investigation, I should presume to express opinions against the manifestations, regardless of such authority for their truth." His investigation, conducted in a candid and serious spirit, but with a caution and independence inspired by a rational scepticism, resulted at length, in his accrediting the spiritual origin of the phenomena. Once satisfied of his freedom of mind and his moral courage prompted him to follow the noble example of the Judge in an open declaration of his faith. He attempted no concealment in any quarter, but disclosed the results of his investigations and experience in several well-written communications, addressed to the *National Intelligencer*, the *Spiritual Telegraph*, *Spiritual Age*, *Banner of Light*, and other public journals.

In the Spring of 1854 the present writer having prepared a Memorial urging the truth and claims of Spiritualism, addressed to the members of the Senate and House of Representatives of Congress assembled, Governor Tallmadge was the first to sign the same, heading the list of thirteen thousand names. The document, which was two hundred feet long, backed with canvas bound and mounted on a cylinder—for the sake of convenience and preservation—was submitted by General Shields to the Senate. That the Governor took a special interest in this presentation of the claims of the spiritual phenomena will be inferred from the following, which is extracted from his Appendix to *The Healing of the Nations*:—"This Memorial, though laid upon the table, is nevertheless preserved in the National Archives—and there it will remain as long as free government and free principles are recognised among men. In less time than has elapsed since the Declaration of Independence, which proclaimed the freedom of man's political rights, this Memorial will be regarded with even greater interest, as proclaiming the mental freedom of the human race."

It was in the Autumn of the same year that the Governor prepared his elaborate Introduction and Appendix to *The Healing of the Nations*, in which he asserted and defended the just claims of Spiritualism in an earnest and convincing manner. The book, which is a large octavo, was published in the Spring of the ensuing year (1855). The Governor's authentication of the transcendental portions of the work is clear and forcible, whilst his own contributions to its pages plainly prove that ten years since the

native vigour of his mind was in no way impaired. The modification of his theological opinions had resulted from no relaxation of his mental powers. Moreover, his faith in the life to come had acquired new strength from the facts of a living experience. With the amiability of a cultivated and truly Christian gentleman, and with a charity that was as genial as summer sunshine, he still combined the fearless spirit and manly independence which so strongly characterised his political career. After discussing the general subject at length, and with admirable method, he thus concludes :—"Such is the spirit with which the friends of truth have embarked in this great cause. They are not to be deterred by the denunciations of the press, the fulminations of the pulpit, or even by the bulls from the Vatican. They claim for themselves liberty of thought, liberty of conscience, liberty of speech, and liberty of action. They are men who know their rights, and, knowing, dare maintain them."

When Spiritualism serves to develop the normal capabilities of the mind; to purify the natural affections; to rationalize our views of Religion, Nature, and God; and to quicken the soul's aspirations after a higher life, it exerts its legitimate influence and at once ennobles the whole character. The case of our eminent friend presented an illustration of its happiest consequences. He was thus enabled to solve the grand problem of existence, and to realise its profound significance. A rational reverence and a hope full of immortality, chastened every human passion and affection, thus rendering his daily life more simple, natural and beautiful. For him, at least, the whole creation was invested with new and imperishable charms. It was emphatically a resurrection out of "the valley and shadow of death" into new light, liberty and life. Spiritualism was a messenger of mercy to lead the willing soul away from scenes of bitter strife—where the passions hold their perpetual saturnalia, and the land is rendered barren and desolate—up into the white fields where Angels are the reapers, and the "Harvest Home" is heard in Heaven.

Late in the Autumn of 1856 the writer, by special invitation, visited the Governor at his "Forest Home" in Wisconsin. The Gothic cottage, in the midst of a large park, surrounded by native groves of oak and hickory, is associated with golden memories. Its surroundings were every way attractive, whilst peace and a truly generous hospitality presided within. During the week spent in that delightful retreat we had much familiar intercourse. Our friend regarded temporal possessions and worldly honors as altogether beneath the great realities of the immortal life and world. Hence he looked forward to his own departure with a calm satisfaction that often found expression in words. Indeed every allusion to the anticipated change indicated that his hopes were

firmly anchored, and that no event could disturb the deep serenity of his spirit. This may be illustrated by a little incident. One day a visitor, who was viewing the Governor's domain, remarked to him that "the man who possessed such a home ought to live for ever to enjoy it." "Oh," said the Governor, "I have no idea of remaining *here*; I am only preparing this for some one else who has no better situation." Then looking up to the clear sky, he continued, "I understand that up there, where I am going, they have much finer places than this."

For several years the health of Governor Tallmadge had been seriously impaired; and in July last he sent a messenger to the writer to request a personal interview at his late residence in Cornwall, where his wife still resides. He was able to walk about and to converse, but was feeble in body and his memory somewhat obscured. His mind was in shadow. It was not like the deep eclipse that hides the sun; it rather resembled the fleeting images of broken clouds, floating in the natural atmosphere. The intellectual light still shone through, and occasionally, for a moment, the original lustre seemed to be only softened and subdued like the light of the autumn sun, seen through the gathering mists of evening, or the veil of the Indian summer.

Having retired to a private apartment, the Governor, with great composure informed me that his career was about to terminate—that he had completed his mission on earth and expected to receive his passport with little delay—how soon he was not permitted to know. A placid smile illuminated his features. It was like the glory of the departing day, when its fading splendours are poured through the windows of some classic and venerable ruin, consecrated by time and the offices of religion. His special interest in seeing me prior to his departure was made manifest when he consigned to my keeping the materials for a large volume, embracing his life and times, and comprehending numerous interesting incidents and reminiscences illustrating the public and private characters of many distinguished persons.

I spent one day and two nights with the Governor. When the hour arrived for the termination of our interview he took me cordially by the hand, and pointing heavenward, said with impressive emphasis, "We shall meet up there." In reply to my remark, that we might yet enjoy another conference on earth, he added, "That is doubtful; but that we shall meet again is certain." The writer returned to New York, and the Governor soon went west to visit his relatives. There was truth in his impression. We were privileged to meet no more in the flesh; but it is yet left to the living to reverently cherish his memory, and to wait for the fulfilment of his prophecy when we shall meet in the spirit.

While the active periods in the life of Governor Tallmadge



were wisely occupied, it is no less apparent that he finished his career in a manner that does no violence to the order of Nature. To spend the concluding period of human existence in the pursuit of wealth, and power, and fame, does not accord with any just conception of the responsibilities of life. Moreover, a sudden departure from the busy scenes and dusty highways of the world is abrupt and unseemly. Our friend had finished the battle of life and achieved its victory. He found opportunity to quietly lay aside the polished weapons of his warfare, to compose his mind, and to arrange the preliminaries for his journey in a becoming manner. The last years of his life were appropriately employed in communion with Nature, and in devout and grateful contemplations. The particular hour that witnessed his departure was suggestive. The shadows of night were passing away; the morning star paled in the orient, when, calmly—in the seventieth year of his age—he rose from his couch, put on the robes of immortality, and walked forth to behold the rising of the “sun that shall not more go down.”

The ashes of our honoured friend repose beneath the sylvan shades of Rienzi, near Fond du Lac, Wisconsin; but the spirit is free and confined to no local habitation. Wherever the glory of God is most displayed, even there the affinities of a noble nature may choose its dwelling place.

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## Notices of Books.

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### PHILOSOPHY OF RELIGION.\*

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THIS essay lies far out of the track of current theological literature; it is not an echo of pulpit platitudes, nor a polemic belled against, or, in defence of, any church or sect; but a thoroughly independent investigation of the Philosophy of Religion—the questioning of those oracles of divine wisdom—nature, revelation, and conscience. It is free from all rhetorical exaggeration, and is, indeed, written with almost the severe simplicity of a purely scientific treatise.

In discussing the question of religious faith and unbelief the author examines the data and the natural limitations of religion as an element of human nature, a revelation of divine truth, and

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\* *Philosophy of Religion.* By HUGH DOHERTY, M.D., Author of *Organic Philosophy; or, Man's True Place in Nature.* London: Trübner, Paternoster-  
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an institution of society. This naturally leads him to a consideration of the modern forms of Philosophy opposed to Christianity,—Positivism, Evolutionism, and Intuitionism, by which latter phrase we understand him to mean the sufficiency and paramount authority of the revelation to the individual conscience. In so brief a space the author of necessity indicates rather than fully unfolds his views on some of these phases of modern thought, referring the reader for their more complete analysis and refutation to his larger work *Organic Philosophy; or, Man's True Place in Nature*, of which the first volume has just been published.

The philosophers who deem that all the creatures of the universe have been evolved from matter without mind by a continuous process of morphological development, do not see, because they have not looked to see, the abundant evidence of a plan of order, number, weight, and measure, in all the organisms of each realm, and in all the realms of epicosmic\* nature. They have observed the phenomena of evolution without regard to mental, moral, or creative principles antecedent to the facts of evolution in any organic structure. In the words of our author:—

Miracles seem to be the great stumbling-block of modern philosophers. We ourselves formerly had no belief in miracles, because we saw no evidence of supernatural powers working in the natural world; but when asked if we had ever seriously looked for any evidence of this kind, we were obliged to confess we had not; and were astonished to find that, on *seeking with a will*, there was abundant evidence in the history of humanity. The evidence requires much sifting, for not all particles of yellow dirt are found to be grains of pure gold; but the sifting process will yield good results. We had heard of such facts, but set them down as silly superstitions.

This corruptive method of dealing with such questions is common everywhere. The action of supernatural forces upon mind and matter is necessarily as simple and as much in harmony with general laws, as the action of natural forces upon mind and matter; the only difference being that the actors in one case are inhabitants of this natural world, while in the other case they are inhabitants of the supernatural world. But those who refuse to look for evidence of supernatural forces and phenomena, delude themselves and their followers by a false play of words. They very properly refuse to credit stories about "arbitrary interferences with eternal laws of nature;" and then presume not only to know which are, and which are not, eternal laws of nature, but also to affirm that all miraculous and supernatural phenomena must necessarily be "arbitrary interferences with eternal laws." If a man kills a bird, or causes a tree to wither and die by the application of natural forces, it is not deemed an arbitrary interference; but if Christ causes a barren fig-tree to wither and die by the aid of supernatural forces, it is an arbitrary interference with eternal laws. If a man is struck dead by lightning, it is not an arbitrary interference; but if Ananias fall dead at the feet of the Apostle Peter, it is an arbitrary interference, and therefore incredible. Such modes of reasoning engender pestilent fallacies. It is well known that superior forces can displace inferior forces without any arbitrary interference with immutable laws; and, therefore, the real question to be examined is that of the

\* *Epicosm* is used as a word analogous to *epiderm*, i. e. the cuticle of the human body; so *epicosm* is the cuticle or superficial crust of our cosmic orb.



existence of supernatural forces and phenomena in accordance with known or unknown laws.

By all means let physical philosophers limit their inquiries to the field of physical forces and phenomena, for special purposes; but let them remember also that a knowledge of such forces and phenomena gives them no right to deny the existence of spiritual forces and phenomena. Common-sense and logical faculties are not the exclusive privileges of those who cultivate the natural sciences alone; however much they know of their own special branch of science, and however well they reason within the limits of their own true knowledge.

Recurring again to this topic in connection with the existence of spirits in a supernatural world, Dr. Doherty remarks:—

The existence of good and bad spirits in a supernatural world is to them (unbelievers) a mystery and a stumbling-block. The influence of spirits upon matter, in performing miracles, as testified in Scripture and tradition, is also contrary to their ideas of the laws of nature and the possible relations of the natural and supernatural worlds. The miraculous birth, life, death, and resurrection of Christ are not in accordance with their notions of natural and spiritual laws; although the first creation of the human race, descending from the supernatural world into the natural plane of incarnation, is necessarily still more miraculous and incomprehensible. . . . The communication of Divine Wisdom from angels in the supernatural world to prophets in the natural world, is the real basis of religion. The aspirations of the human soul drink in the light of Revelation, but do not generate the light which they receive. Revelation is heavenly light; human science is earthly light; and these differ from each other as the light and heat of the sun differ from the light and heat of a volcano in the earth. . . .

God's creations in the natural world are not the whole of the living universe, the beings who inhabit the supernatural world are also his creatures. This is a point which Atheists ignore, and Theists leave in doubt; but the whole question of natural religion, as distinct from revealed religion, is involved in this primary distinction; for, if there be no supernatural world of life and organisation superior to this natural world, there can be no Revelation from the supernatural to the natural world, no future life and destiny for man. Pantheists believe that God is the soul of nature, animating all physical bodies as the human soul animates the human body; but this definition excludes the supernatural world altogether, treating it as a fiction of the human mind. Christians believe in the existence of two distinct worlds, and that the Creator is above the creature in all worlds. The spirit of man is, nevertheless, the same in kind as the spirit of God, and can receive spiritual light from God in either world. The spirit of man cannot be annihilated when it leaves the mortal body: it must go to another world. Man, is, therefore, a spirit inhabiting both a visible and an invisible world; and God is a spirit ruling natural and supernatural worlds. Spiritual Revelation is a light sent from the supernatural to the natural plane of life; and this is the basis of all true religion. "My kingdom is not of this world," says the Prince of Peace, the Messiah, the spiritual light of the world. From this we learn that the kingdom of heaven is always at hand, in the supernatural world, for the individual souls who quit this natural plane of life, at death, to enter into a new and unknown state of existence. Religion is the inmost consolation of the soul during this temporary state of darkness and privation, in the growing and struggling vortex of terrestrial humanity.

On the question of prayer, Dr. Doherty thus expresses himself:—

Those who have no faith in the existence of an unseen world and a sympathising God, cannot pray, and this leaves them without spiritual hope and comfort in life. We pity the blind who contend that there is nothing to be seen or known in physical nature but that which they discern by touch alone; and we praise the benevolence of a surgeon who removes impediments to physical sight in a fellow being. Is not the benevolence of Christ in operating on the spiritually blind, by teaching them to pray, as manifest as that of any other

healing medium? And if there be a supernatural world, and a Spiritual Providence for man, in this natural world, is it not an awful state of privation to be unable to discern the facts and the phenomena of this spiritual world, with all its riches and its beauties for the happiness of man?

In treating of the suffering and cruelty in the world, the important and much debated question of eternal punishment is brought under consideration, and we have rarely seen it treated with such clearness and cogency as in the following remarks, elucidating what may be called the Philosophy of Suffering:—

*Cruelty and Suffering in the World.*—Theists can explain, to some extent, the uses of suffering and pain in the natural world, but refuse to admit the uses of pain or punishment in the spiritual world. Are not the herbs of the field some sweet, and others bitter, some being good for food, and some for medicine, to cure the diseases and sustain the health of the body? Are not the texts of Scripture some sweet and others bitter; some being given for spiritual food, and others for medicine, to cure the diseases, and sustain the moral health of the soul? And who gives life and healing potency to the herbs of the field but the Creator? who can give life and healing power to the revelations of the word, but the Infinite Father?

And are not some diseases of the body incurable for ever? some diseases of the soul incurable for ever? And is it not merciful in God to warn his children against sin and moral disease of every kind, which necessarily cause pain and suffering before they can be cured, and lifelong misery and pain when totally incurable? But what is meant by the words "totally incurable," and "suffering for ever?" In the body fatal maladies must end at death; the loss of limbs can only be for ever in this natural life. May there not be incurable diseases of the soul which entail suffering for ever, in a finite sense, during a finite cycle of existence in another world, and terminate with the necessary transition of the soul from that special sphere of existence into a higher and a better. And is it not as merciful in God to warn us against the dangers of this lifelong suffering and inevitable pain in the next world, as it is for an earthly parent to warn his children against the dangers of disease and lifelong suffering in this natural world?

Referring to the objections drawn by a popular writer from such Scripture phrases as "ever," "everlasting fire," and "everlasting punishment," our author remarks:—

Is not this a sort of "colour-blindness" in the soul, resulting from the ~~rich~~ of intellect? Is it possible for healthy common-sense to misunderstand the Scripture so perversely? Is it not evident to the simplest common-sense, that wilful, wicked spirits could not live in peace with angels in the "many mansions" of Heaven until they had been cured of wilfulness and wickedness by purification in that eternal fire of the spirit which must burn up and destroy all wickedness and sin in human souls? And is it not evident that suffering must be caused by this process of purification from rebellious wilfulness against the immutable laws of spiritual life and health? And must there not be "weeping, wailing, and gnashing of teeth," in the fiery ordeal of spiritual discipline and cure, for all the sinful souls accursed with such direful soul-disease as must unfit them for a life of peace and happiness with blessed spirits who obey the laws of truth in their own hearts, and live in peace with God and man? And would it not be cruel in our Heavenly Father not to warn his children of the danger of such painful and inevitable retribution for the breach of moral law? And is it not ~~reasonably~~ certain that "as the tree falls so it lies;" and that the spirit-tree that ~~does~~ ~~not~~ sin, lies in sin until it can be purified by spiritual fire and suffering, long-continued in proportion to the inveteracy of the spiritual disease? And is it not certain that if imperfection be an eternal necessity of progression in finite creatures, and disease a necessary consequence of ignorance and imperfection in the ~~human~~ creature, that there must be an eternal fire to purify these souls as fast as they

become impure? But then, as the same patients do not live for ever in a hospital without being cured, or removed from this world altogether, so we feel sure that human souls are not eternally in the eternal fire without being purified from sin. And therefore the hospital is one thing, the patient another; the hospital being eternal in one sense, and the punishment of sin eternal in another. The fire of purification and the punishment of sin both being eternal in the absolute sense; but the cure of individual souls, the purification and the punishment of individual transgressions, being limited, and finite in duration.

Would not a better definition of the meaning of the words "everlasting" and "for ever," help the understanding of Theists and of Christians? We can easily understand that the fires of purification are eternal, and that some spiritual diseases may be incurable within a definite lifetime of the spirit in this natural world, and even within the limits of a definite cycle of progress in the spiritual world; but we cannot understand that the word "everlasting" applied to the suffering and punishment of individual sinful souls, can have any other than a finite sense, however long or short a time may be appointed for a life-time of human souls in any world. Every possible idea of duration in time and extension of space has three degrees of limitation in the human mind, and therefore in the meaning of words, namely, finite, definite, and infinite. From the beginning to the end of a finite cycle of existence is as truly everlasting, in a logical sense of definition and relationship, as any indefinitely prolonged cycle of time could be; and infinite duration is merely a form of expression to be applied to the absolute idea of God; for finite creatures must begin in definite cycles of time, with limited forms of being, and progress eternally, through successive cycles of existence and transitions, from one cycle of existence in time to another, and probably from one limited sphere of life to another. "For ever," therefore, and "everlasting," applied to the life and destinies of finite creatures, must and can have no other meaning than those of finite cycles of progression in time and space. Has not the obstinacy of Christian theologians in affirming the exclusive meaning of these words in Scripture to be absolutely eternal, and not also relatively "everlasting," driven Theists into rebellion from despair, and caused them to reject the Word of God in Revelation, along with the interpretations of fallible human reason? We fear it is so, and should regret it deeply, did we not feel that all things are ordered for the best, in the end, and that these partial aberrations of the human mind are compensated by the results of a reaction which evolves the mental light and healing influences necessary for the cure of all such temporary evils.

We have thought it best to let Dr. Doherty's book speak for itself, so far as extracts can do this, that our readers may have some material on which to form a judgment of it, independently of any opinion of a critic; only remarking that some of its most interesting portions we are compelled, for want of space, to leave untouched. While on the one hand controverting error, on the other, we think that, in some particulars, its tendency is to reconcile what have been considered opposing schools of thought, by bringing out more clearly the truth in each; as in his exposition of the doctrine of Christ's Divinity, in which it seems to us the subject is so presented as that no rational Trinitarian need object, and no Unitarian need deny. Many sentences in this essay are pregnant with thought, and in a few words present the substance of much argument and philosophy: as this for instance:—"We cannot put the infinite into finite forms; but we can put infinite forces, and the relations of the infinite to the finite, into human forms of thought."

## BIBLE SPIRITUALISM—"OUR ETERNAL HOMES."\*

WHY is it that so-called "religious books" generally prove so dull and dreary—as dry as the remainder biscuit, and as indigestible as gutta serena, and that of the many hundred thousand books of this class, those that have passed into standard literature and are stamped with the current coin of popular favour may be almost counted on the fingers? We attribute it mainly to the conventional way in which such books are mostly written—they are technical and professional, like books on surgery and navigation, they do not lay hold of the common heart of humanity; they speak in a peculiar dialect, which is almost an unknown tongue to those not initiated, and they occupy themselves for the most part with questions in which the common mind can discern no bearing on the actual life of man or on any human interest. In this busy age, with its multitude of pressing interests, men do not care to be bothered with the quarrels of councils dead and gone a thousand years ago, nor will they trouble themselves with learned disquisitions on the difference 'twixt tweedle-dum and tweedle-dee. But the great primal questions of religion—relating to God, Providence, Revelation, Immortality, Man's origin, nature, and destiny; these have an undying interest, which age cannot wither nor custom stale. They strike on chords in the human heart never perhaps wholly touched in vain, and which if finely touched respond in notes of melody that fill the soul with rapture.

*Our Eternal Homes* is one of that better class of religious books which treat of these great soul questions, ever recurring, however modified the form in which they may be presented. "What is Heaven?" "Guardian Angels," "Heavenly Scenery," "Death the Gate of Life," "Do the Departed forget us?" "Man's Book of Life," "Infants in Heaven." These are the headings of the several chapters of this work, and indicate the topics of which they successively treat, and which are handled with an earnestness, freedom, and reverence worthy of these high themes. It is not professedly a work on Spiritualism, probably the author would object to having it so considered, as his only remark in allusion to it is in a tone of evident disparagement, but its conclusions based on a careful consideration of the teachings of Scripture are almost, if not altogether, identical

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\* *Our Eternal Homes*. By A BIBLE STUDENT. London: F. PITMAN, 29, Paternoster Row.

with those to which the facts of modern Spiritualism naturally conduct us.

And this leads us to ask how it is that even liberal "New Church" writers, such as Sears, Grindon, and "A Bible Student" cannot allude to Spiritualism without nicknaming and disparaging it? We would have them consider whether it can be wise or just to depreciate what has been the means under Providence of leading many, who could have been led in no other way, to a recognition and avowal of the very truths for which they so earnestly contend. To quarrel with, or even to look coldly on those who are labouring in a common work, apparently for no other reason than that they are labouring in another field, arrived at by a different road, is, it seems to us, only a reproduction of Old Church bigotry under New Church garments.

We would not willingly fall into the error we condemn, and therefore again express our sincere and hearty appreciation of this treatise, and commend it to the careful consideration of all our readers.

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## Correspondence.

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*To the Editor of the "Spiritual Magazine."*

47, Brompton-square, W., Feb. 24th, 1865.

DEAR SIR,—In a kindly appreciative notice of the late Cardinal in the last number of the *Spiritual Magazine*, it is said:—"If he was a true Catholic he was also a true Christian, according to the highest standard of that church, of which aggression and intolerance of other creeds form part of the faith, and the peculiar bigotry of the Romish Church causes it to ignore the existence and orthodoxy of true Christian life in other creeds, it is not for us to follow its example in dealing with the life of this good great man."

Permit me to say that, if the Catholic faith is correctly represented in the above extract, Cardinal Wiseman was no Catholic. But it is not; and this misunderstanding and misrepresentation of the doctrines of that faith is a cause of infinite mischief. If any man in England may be considered good authority as to Catholic doctrine, it is the Right Rev. Dr. Manning. In his recent letter to Mr. Pusey, he says:—"According to the faith and theology of the Catholic Church, the operations of the Holy Spirit of God have been from the beginning of the world co-extensive with the whole human race . . . . As a dogma theologians teach that many belong to the Church who are out of its visible unity," and he quotes the saying of St. Augustine, "*Multæ oves foris, multi spiritus.*" In other words the soul of the Church, which, as the body of our Lord, is *one*, includes all good souls.

This is the doctrine of all well-instructed Catholics, as it was of Cardinal Wiseman; and it seems to me not to be in accordance with the sentence I have quoted from the Magazine, nor have I ever read in any Catholic work of the least authority anything to justify the charges of bigotry and intolerance brought against it. The dogma, "no salvation out of the Church," means to the Catholic simply and only that salvation is by Christ alone, and surely all who are saved by Christ must be members of his body, which is the Church. This is the Catholic faith, and I know of no other.

How can a Church be exclusive and bigoted, which claims to include all good souls, and holds that people may be its true members without knowing it?

A ROMAN CATHOLIC.

[We have seldom received a letter which caused us more surprise than we felt in reading the above. It was quite a new sensation. Ever since we were sweet babies, we were taught to believe that Roman Catholicism was bigoted and intolerant of all other creeds, and that no salvation was possible for those without its pale. Can it be that Protestants have done their Romish brothers an injustice in this belief, and that our reading of history and of modern instances should be reversed? If so we shall be glad to recant at once, for we only want to arrive at the truth of the matter. The Romish Church, however, is we think alone to blame for these notions of ours if they be false, for it has directly encouraged them, not only by its acts throughout many centuries of the most cruel persecutions and intolerance in Catholic countries, wherever it has had the necessary power, but also by its direct teachings, so far as common men can understand its edicts. We have not far to go for proofs. The celebrated bull of Pope Pius the Fourth, which is one of its great professions of faith, after setting out the Nicene Creed, and the peculiar dogmas of the Church, the seven sacraments, the ceremonies, all and every one of the things defined in the Council of Trent, the mass, transubstantiation, purgatory, invocation of saints, images, indulgences, and obedience, thus concludes:—

15. "This true Catholic faith, *out of which no one can be saved*, which I now freely profess and truly hold I, N., promise, vow, and swear most constantly to hold," &c.

Thomas Aquinas expressly taught the doctrine of killing heretics if they persisted in their refusal to believe Rome's doctrines. For this, amongst other virtues, he was in due time made a *saint*, instead of a devil. If his teachings were not approved he could not have been canonized; but it was approved, and for centuries has been acted upon.

But why go out of the Pope's late Encyclical of 8th December 1864, which makes sharp lines enough for common understandings. He tells us that among the principal errors of our time are the following:—

16. "Men may in any religion find the way of eternal salvation, and obtain eternal salvation.

17. "The eternal salvation may at least be hoped for of all those who are not in the true Church of Christ.

18. "Protestantism is nothing more than another form of the same true Christian religion, in which it is possible to please God equally as in the Catholic Church.

21. "The Church has not the power of defining dogmatically that the religion of the Catholic Church is the only true religion."

Until the heads of the Church withdraw such plain words as these, and define dogmatically in their place the sentiments of Dr. Manning and of our correspondent, we shall refuse to believe that these liberal-minded Catholics are anything more than decoy-ducks to entice outsiders into what they will find a tight place." We admire and revere the Roman Catholics for all the great good that is in them and in their religion, but we detest aggression, bigotry, and intolerance, and which we find existing practically and almost equally in Protestantism and other forms of religion, which should be more liberal but are not.—ED.]

A COURSE of Four Lectures on Spiritualism has just been delivered on Sunday mornings by the Rev. M. D. Conway, at South-place Chapel, Finsbury. On the whole the subject was fairly and temperately discussed, and with singular freedom from pulpit conventionalities. A review of these lectures is announced for delivery at the Spiritual Lyceum.